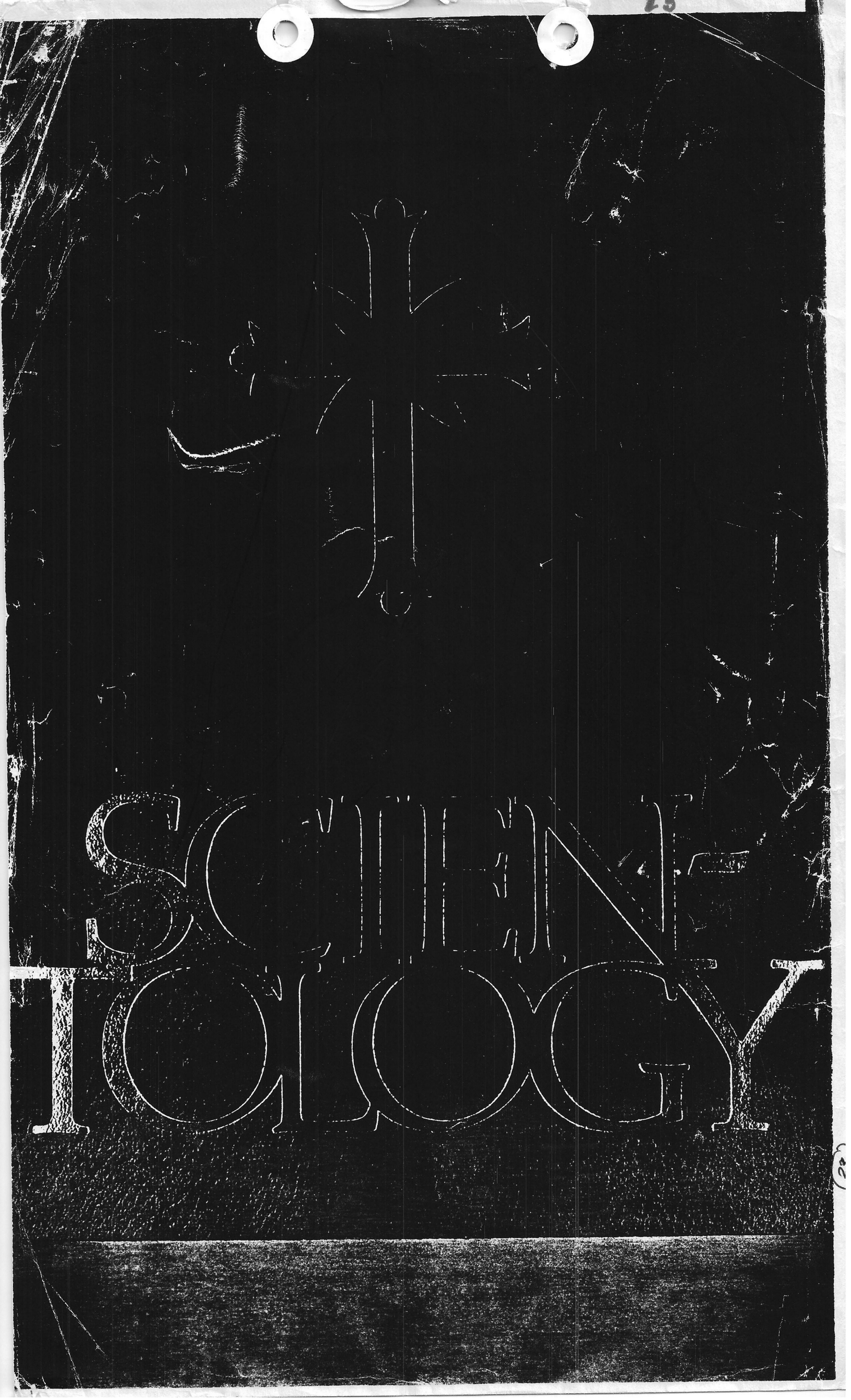
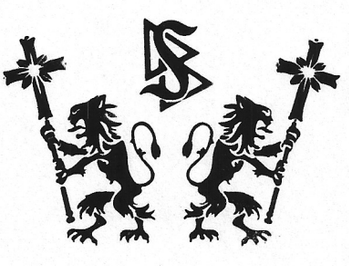

SCIENCE
LOGY

SCIENTOLOGY:

A World Religion Emerges in the Space Age



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To the Founder of Scientology,
L. Ron Hubbard, whose unique
genius has united the realms
of Spirit and Natural Science
to enhance immeasurably the
life and consciousness of
our Time, as well as Ages
and Civilizations yet unborn.

The formidable fundamental question now is: What is life for? Assuredly every human being ought to try to achieve something in his lifetime. Personal achievement need not, and ought not, to be found in self-seeking; it can and should be found in activities that benefit other human beings, including posterity.

This is the professional objective of doctors—according to the Hippocratic Oath—and of nurses, probation officers, teachers and ministers of religion. Their professions must incidentally win a livelihood for these dedicated people and for their families, but this is incidental to their service for humanity. If and when they make material profit the paramount objective of their work, they are no longer being true to their professional ideals. This is the right standard for all of us . . .

. . . How are we to face death? A human being is unique among living creatures in knowing in advance that he is going to die. The pharaonic Egyptians knew how, and so did the believers in Judaism, Christianity and Islam. How are we to face rebirth, if we believe (as a majority of human beings do) in the reality of this? Hindus and Buddhists know how.

In order to face either death or rebirth, we need to be in touch with, and in harmony with, the ultimate spiritual reality that is in and behind and beyond the phenomena. For some people, this spiritual presence is a human-like God; for others it is a suprapersonal spirit. In whatever form we conceive of it, it is a reality for every human being, including those who think that they do not believe in its existence.

We shall not win an alternative society without winning an alternative religion; for religion is society's rock bottom basis. Our present religion is a consecration of egoism. Our present ultimate objective is the antisocial pursuit of material gain both individual and collective.

Since this is an abominable religion, it is not surprising that we are making ourselves miserable and are jeopardizing mankind's survival. Fortunately there are people, in many countries, who are aware of our plight and are trying to work out practical proposals for bringing an alternative society to birth. These pioneers deserve support. The sands are running out.

Arnold Toynbee
Research Professor Emeritus of
International History at the
University of London.

Introduction

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Introduction

There is a marked tendency in an adherent of one or another of the world's religions to define "religion" only in the limited terms and references of his own belief. Similarly, there usually exists a determination in an atheist to define it by denigration and semantic reduction to the mundane or the merely physical.

Thus it is necessary to go only to the most authoritative and generally accepted scholars in the socio-religious field to obtain a truthful and lasting definition. A sampling of modern and widely used university texts has been useful in deriving the following consensus of meaning:

i. "The word *religion* may have derived from the Latin *religare*, meaning to bind together, or from *religere*, meaning to rehearse, to execute painstakingly, which suggest both group identity and ritual." (*The Scientific Study of Religion*, J. Milton Yinger, MacMillan 1970, p. 10).

ii. "The quality of being religious, seen from the individual point of view, implies two things: first, a belief that evil, pain, bewilderment and injustice are fundamental facts of existence; and second, a set of practices and related sanctified beliefs that express a conviction that man can ultimately be saved from those facts." (ibid., p. 7).

iii. "Religion, then can be defined as a system of beliefs and practices by means of which a group of people struggle with these ultimate problems of human life. It expresses their refusal to give up in the face of frustration to allow hostility to tear apart their human associations." (ibid., p. 7).

iv. Religion is defined: "a system of beliefs about the nature of Force(s), ultimately shaping man's destiny and the practices associated therewith shared by members of a group." (*The Religious Factor of Sociologists Enquiry*, Gerhard Lenski, Doubleday & Co., p. 331).

v. "It is concerned with a 'beyond,' with man's relation to and attitude toward that 'beyond,' and with what men consider to be the practical implications of the 'beyond' for human life." (*The Sociology of Religion*, Thomas F. O'Dea, Prentice Hall, 1966).

vi. "A definition of religion as a system of beliefs, emotional attitudes, and practices by means of which a group of people attempt to cope with the ultimate problems of human life, would probably be widely accepted." (*Sociology*, Ogburn Nimkoff, Houghton Mifflin Co., 1964).

The earlier popular subject and philosophic antecedent *Dianetics;* a system explaining mental image pictures and their relation to psychic trauma, was first published to much popularity and acclaim in 1950. The original publishing editors and a medical doctor who persuaded the writing of the book coined the word "Dianetics" and stated it to mean DIA (through) NOUS (mind), or "through mind." However, despite their undoubted learnedness in the fields of science and medicine the word *nous* (according to its usage in the Encyclopedia Britannica article "SOUL," p. 924) means *soul.* Therefore, the original and incorrect signification of *Dianetics* was later modified, its proper meaning resumed, and is currently being corrected in various dictionaries as these come newly into print, as "Dianetics: (Greek *dia* through: plus *nous:* soul)." This was not merely a semantic readjustment, but a naturally evolving attempt at greater accuracy since the mental image picture is now believed to be formed by the spirit, not by the body or brain, according to Scientology experience and ongoing religious doctrine.

> "Functions of religious institutions cluster about three types on concerns: a pattern of beliefs called *doctrines,* which concern the nature of the relationship of man to the ultimate reality in the universe; *rituals,* which symbolize these doctrines and keep man aware of their significances; and a series of *behavior norms* consistent with the doctrines. The work of explaining and defending the doctrines, carrying out the rituals and reinforcing the desired behavior pattern norms leads to a complex pattern of worship, teaching, evangelism, exhortation, and philanthropic works requiring a considerable investment of money and personnel." *(Sociology,* Horton and Hunt, p. 185).

The doctrines of Scientology are contained in numerous books, papers, and recorded sermons on the subject of Man as a spiritual being. It has been estimated that these works contain more than 25 million words. In them, Life is seen as divided into eight portions: Self, the family, the group, mankind, the animal kingdom, the physical universe, the spirit and finally the Supreme Being; all categories expressing the viewpoint that Man is a spiritual being and that the other subjects derive their spiritual quality and source from an ultimate non-physical reality. The word "rite" is defined in the dictionary as "1. A solemn, ceremonial act or observance in accordance with prescribed rule, as in religion. 2. Any formal, customary observance or procedure." The word "ritual" is defined as "1. A system of rites, religious or otherwise." All of the activities of Scientology, whether referring to the individual, the activities of a Minister, Group, or the Sunday Service, are governed by very exact pastoral procedures as laid down in the doctrines. Behavior norms are consistent with the Doctrines and are composed of expected beneficial reactions of parishioners resulting from the procedures and observances, as well as a large and voluminous ethical code regarding expected conduct. These three things combined: doctrine, rituals, and behavior norms, have led in Scientology church organizations to a very complex pattern of religious activity. Scientology has its own nomenclature for the various parts of these three basic activities, but there is great emphasis on their exact performance.

The most recent acquisition of the Church at 5930 Franklin Avenue, Hollywood, California. Formerly Chateau Elysee, an architectural landmark of the Southern California region.

Ignorance of the history and affairs of the Church has caused the word "cult" (see above under C. THE CULT) to be used to be a derogatory label in the press. Understandable perhaps, because the Church's rapid world expansion and following among the young has made it somewhat suspect to the more tradition-bound public media, and of course the obvious target of the sensationalist. However, a study of the situation as it actually is makes this a gross misclassification. Scientologists undoubtedly give their allegiance to the scriptural and technical materials of Scientology—the dogma—but although they revere its Founder with great affection and respect, they are in no way dependent upon him for their continued organized operation and expansion.

Any hostility toward the functions and aims of the Churches of Scientology have been found usually to derive either from personal prejudice against religion, or imagined threats to a vested interest. It is noteworthy that every passing allegation,

Chapter I: The Church: Antecedents and Background

The Religion of Scientology, to be properly understood, first requires its religious-historical roots delineated so as to put it in perspective as a rational flowering of the trend of philosophical and religious thought of the last ten thousand years—a tradition of seeking which is directed toward the Truth which dwells beyond appearance and which plumbs the Mysteries of Life, Matter, Spirit, and the Eternal.

Scientology, as religious teaching, is revelatory, yet grounded in experience in the tradition of Eastern religions; a *Philosophia Perennis* that recognizes the Source of Life, of Things, and of the Mind, as an imminent Ground of all Being, yet is in step with the outward cultural forms and technological advancement of its times.

Whereas the Judeo-Christian religious tradition in the West begins with a dogma concerning the nature of God and aligns all life forms and the Physical Universe to Him, the Eastern tradition starts with *Man* the spiritual agent, his encumbrances (described in Buddhism as *Avidya* or layers of "ignorance"), his aspirations, and the practical means through which he then attains individual salvation. The latter Eastern religio-philosophic mode has been that adopted by Scientology: the expressed Ideal that from self-realization, and the resulting increased spiritual awareness, comes harmonious integration with other Life Forms, the Physical Universe and ultimately, the Supreme Being, is the seminal concept of Scientology.

I THE HINDU TRADITION

The Church of Scientology's earliest debts to its world religious heritage are the Vedas—a collection of ancient hymns said to be in excess of ten thousand (10,000) years old, which survived from generation to generation in a spoken tradition until they were finally recorded in written form. Here one finds a primal and compelling statement of the nature of Creation, excerpted as follows:

HYMN OF CREATION:

1. Non-being then existed not nor being:
   There was no air, nor sky that is beyond it.
   What was concealed?
   Wherein?
   In whose protection?
   And was there deep unfathomable water?

2. Death then existed not nor life immortal;
   Of neither night nor day was any token.
   By its inherent force the One breathed windless:
   No other thing than that beyond existed.

3. Darkness there was at first by darkness hidden;
   Without distinctive marks, this all was water.
   That which, becoming, by the void was covered,
   That One by force of heat came into being.

4. Desire entered the One in the beginning:
   It was the earliest seed, of thought the product.
   The sages searching in their hearts with wisdom,
   Found out the bond of being in non-being.

5. Their ray extended light across the darkness:
   But was the One above or was it under?
   Creative force was there, and fertile power:
   Below was energy, above was impulse.

. . . And this is the beginning of religion: for true religion seeks the deeper meaning and value of Existence. Primarily, Man yearns to Be, to exist, rather than *not* be. And secondly Man wants to Know, to be fully aware, for Man is curious—insatiably curious. This curiosity leads him into many areas . . . stock market quotes in the newspaper, science in the laboratory, gossip over coffee cups, undergoing psycho-analysis to find why . . . the manifestations are endless. Not knowing is obviously not a natural nor desirable state for Man.

The third thing that men seek is happiness—or joy of release from the frustrations, the futilities and boredom of life. Whatever earthly consolation he may accept for himself, Man is in reality striving for infinite being, infinite knowledge and understanding, infinite joy . . . in a word, Freedom . . . from the countless limitations that seem to encircle his existence.

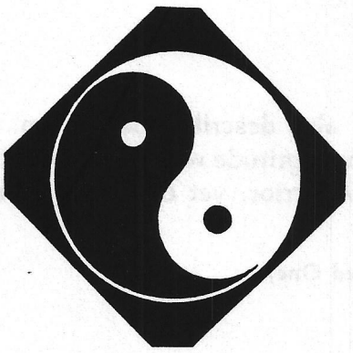
In the Hinduist distinction between the Mind, Body and Spirit is contained a primary doctrinal coincidence with Scientology. The Hindus state that underlying Man's personality, and animating it, is a reservoir of being that never dies, is never exhausted and is without limit of awareness. This they call the "hidden true self," the Atman, and it is also, mystically, no less than Brahman—the Godhead. A complete person consists of all three parts—the body, the personality and the Atman-Brahman.

If this is so, why is it not clear and apparent—with the resulting right action? The Hindus answer that, like a lamp covered with dust, the Eternal is buried under a mass of distractions, false ideas and self-regarding impulses. A man has to clean away the dross of his being, so that the infinite center can be seen. This is a cornerstone of Faith shared with Scientology teaching and practice.

In Hinduism, spiritual revelation—or state of divine Being—cannot be described, "as one cannot describe a sunset to a blind man," but those who have reached this state have, in their writings, left clues for others to follow. These illumined individuals appear to be freer, not anti-social in any way, but filled with a quality of freedom and liberation that does away with any frustration experienced within the natural order of things. Such men also appear to have more personal strength and joy of living. They have peace of mind, they feel nothing is wanting, they have no grief or fear, and find no cause for regrets or turmoil. As they are themselves, their understanding flows from them, giving strength and inspiring purity and hope in all they come into contact with.

There is a strong belief in reincarnation in Hinduism. God is the pivot or central authority around which Man seeks to draw together the concept of his nature and destiny. Individual souls enter the world. *How* or for what purpose cannot be explained—but by God's power certainly. Souls begin in the simplest form, but on the death of the body, the soul moves on to another body. This is described in the Bhagavad-Gita:

Worn-out garments
Are shed by the body,
Worn-out bodies
Are shed by the dweller.



II THE BUDDHIST TRADITION

The Founder of Buddhism, Siddhartha Gautama, was a man steeped in the experience of his age, a man of great human sensibilities, who finally withdrew from the world, attaining enlightenment at Gaya in Northern India, while lost in contemplation under a fig tree commemorated as the "Bo" tree.

"Budh" in the Sanskrit root means "the man who wakes up" or "the man who knows." Buddha means the "Enlightened One" or "Awakened One."

The Buddha's approach to religion was basically simple, as is expressed very briefly in the following precepts:

1. Buddhism demanded the true disciple know for himself; "do not go by reasoning, nor by inferring, nor by argument." Only by direct, personal experience could a test for truth be made.

2. Buddhism was heuristic, i.e. concerned with investigation of causes. Whereas personal or direct revelation was basic to the teaching, it also aimed at uncovering cause and effect relationships, thereby establishing a scientific tradition in matters of the Spirit. "That being present, this becomes; that not being present, this does not become," was the way of his instruction.

3. "Pragmatic" also typifies the Buddhist approach: it comes to terms with matters of fact or practical affairs, and although its concerns are distinguishable from physical problems—like road construction or bridge building—Buddhism is pragmatic in the sense of being concerned with human problem solving rather than metaphysics. The Buddha kept his attention solely on situations that needed solutions. In this sense the Eightfold Path of Buddhism is one of the first codified therapeutic methods ever devised. "One thing I teach," said Buddha, "suffering and the end of suffering . . . It is just ill and the ceasing of ill that I proclaim."

4. Buddhism expanded Man's philosophical outlook. Instead of looking at Man's place in the universe as a mere facet of Divine sufferance, Buddha began from the point of view of Man *himself*,—his problems, his make up, and stressed a Middle Path of awareness and action in the dynamics of Human development.

As Scientology is a religion of the Space Age, it comprehends, but neither uses, nor advocates these methods. A Minister of Scientology can dissolve the material chains by pastoral counseling methods called "auditing" (later discussed), spiritual drills assisting an initiate to see the truth about himself, at which point he *spontaneously* turns his attention to the Spiritual Realm within.

A parable by the Buddha illustrates this:

There was a man born blind, who said; "I do not believe in the world of light and appearance. There are no colors, bright or sombre. There is no sun, no moon, no stars. No one has witnessed these things." His friends remonstrated with him, but he clung to his opinion: "What you say that you see," he objected, "is illusion. If colors existed I should be able to touch them. They have no substance and are not real. Everything real has weight, but I feel no weight where you see colors."

A physician was called to see the blind man. The physician mixed a remedy, and when he applied it to the blind man's cataract the gray film melted and his eyes acquired the faculty of sight and his doubts were thereby dissipated.

So we in Scientology believe that when Man sees the truth about himself and the Universe, the scales of illusion will drop from his eyes and he will see that Truth which previously he could not see or understand. This truth, in the form of a cosmological revelation, is contained in the early writings of the Founder of Scientology, L. Ron Hubbard, and called by him "The Factors":

And the opinion of the viewpoint regulates the consideration of the forms, their stillness or their motion, and these considerations consist of assignment of beauty or ugliness to the forms and these considerations alone are art.

It is the opinions of the viewpoints that some of these forms should endure. Thus there is survival.

And the viewpoint can never perish; but the form can perish.

And the many viewpoints, interacting, become dependent upon one another's forms and do not choose to distinguish completely the ownership of dimension points and so comes about a dependency upon the dimension points and upon the other viewpoints.

From this comes a consistency of viewpoint of the interaction of dimension points and this, regulated is TIME.

And there are universes.

The universes, then, are three in number: the universe created by one viewpoint, the universe created by every other viewpoint, the universe created by the mutual action of viewpoints which is agreed to be upheld—the physical universe.

And the viewpoints are never seen. And the viewpoints consider more and more that the dimension points are valuable. And the viewpoints try to become the anchor points and forget that they can create more points and space and forms. Thus comes about scarcity. And the dimension points can perish and so the viewpoints assume that they, too, can perish.

Thus comes about death.

The manifestations of pleasure and pain, of thought, emotion and effort, of thinking, of sensation, of affinity, reality, communication, of behavior and being are thus derived and the riddles of our universe are apparently contained and answered herein.

There is beingness, but Man believes there is only becomingness.

The resolution of any problem posed hereby is the establishment of viewpoints and dimension points, the betterment of condition and concourse amongst dimension points, and, thereby, viewpoints, and the remedy of abundance or scarcity in all things, pleasant or ugly, by the rehabilitation of the ability of the viewpoint to assume points of view and create and uncreate, neglect, start, change and stop dimension points of any kind at the determinism of the viewpoint. Certainty in all three universes must be regained, for certainty, not data, is knowledge.

In the opinion of the viewpoint, any beingness, any thing, is better than no thing, any effect is better than no effect, any universe better than no universe, any particle better than no particle, but the particle of admiration is best of all.

And above these things there might be speculation only. And below these things there is the playing of the game. But these things which are written here Man can experience and know. And some may care to teach these things and some may care to use them to assist those in distress and some may desire to employ them to make individuals and organizations more able and so give to Earth a culture of which we can be proud.

Humbly tendered as a gift to Man
by L. Ron Hubbard April 23, 1953

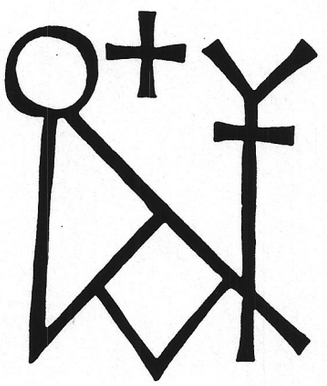
Another basic concept Scientology shares with universal religious thought is reincarnation. From the barbarian tribes of Africa to the Indians of South America, and in the great civilizations of the old word—Babylonia, and Rome, India and China—the belief in reincarnation has developed naturally from the dawning of religious thought among all the peoples of the earth. The doctrine declined in the Christian Church after its condemnation at the Synod of Constantinople in 537 A.D., yet certain of the most illustrious representatives of the Church continued to hold to the belief. Among them were St. Francis of Assisi, founder of the Franciscan Order, the Irish monk, Johannes Scotus Erigena, St. Bonaventura—the Seraphic Doctor, and the Dominican monk, Thomas Campanella, who was exiled because of his belief in rebirth. In the Thirteenth Century, Dante's Divine Comedy represented the soul's migration through Purgatory into the realms of Heaven and final reimbodiment upon the earth. The Inquisitional Court in the Sixteenth Century condemned Giordano Bruno to the stake for his advocacy of the rebirth heresy. Gradually, through the Renaissance of the Eighteenth and Nineteenth Centuries, the doctrine of reincarnation gained re-acceptance by many eminent philosophers, mystics, and men of affairs, among them Francis Bacon, Van Helmont, Bonnet, Fichte, Goethe, Hume, Disraeli, Emanuel Swedenborg and Benjamin Franklin. In the Nineteenth and Twentieth Centuries such notables as Ralph Waldo Emerson, Walt Whitman, Edison, Hawthorne, Sir Oliver Lodge, Henry Ford and many others have embraced the doctrine. There is much speculation on the part of religious historians as to the early education of Jesus of Nazareth. It is believed by many authorities that Jesus was a member of the cult of Essenes, who believed in reincarnation and were knowledgeable students of the ancient wisdom of the Egyptians. A study of the Egyptian sacred Book of the Dead indicates transmigration of souls as an essential feature of that sacred volume which deals with the mechanism of purification of the soul in the after-death state, in preparation for the return to Earth.

> The Egyptians were also the first who reported the doctrine that the soul of man is immortal, and that when the body dies, the soul enters into another creature which chances then to be coming to birth . . . when it has gone all the round of all the creatures of land and sea, and of the air, it enters again into a human body as it comes to birth, and that it makes this round in a period of three thousand years.
>
> *Herodotus*

Like the Buddhist, the Taoist, the Hindu, and the early Christian, Scientology believes that the immortal being has assumed many bodies in his evolution in the physical universe toward an ultimate realization and freedom from material bondage.

The initiate in Scientology is required only to be a sincere seeker of the truth and may, as in Hinduism, *belong to other faiths* as well. Although the existence of the Supreme Being is affirmed in Scientology, His precise nature is not delineated, since the Church holds that each person must seek and know the Divine Nature in and for himself. It is further a belief of the Church that the sins of man, though self-conceived, prohibit him from knowing and experiencing the Supreme Being, a doctrine shared in principle with Catholicism:

> Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.
>
> *Isaiah 59:1-2*



Chapter II: The Church: Doctrines and Practice

I THE CONCEPT OF SOUL: THETA AND THE THETAN

Thought, in Scientology Theology, is considered as a mode of spiritual energy which is *not part of the physical universe.* This concept derives from a very early religious ancestry, the Prana of the Hindus, the Logos of the Greeks, and latterly the Entelechy of Driesch and the *elan vital* of Bergson. Scientology's word for this thought or life source is the Greek word THETA. This THETA or life force is a static, according to the Axioms of Scientology; a motionless Ground of all Being. Scientology holds that it is this immaterial life static, played against the motion of the corporeal world as a kinetic, that produces all energy in the universe. The tenets regarding the unmoving static Source of all motion are explicit in Scientology scriptures and are found also in the teachings of other religions.

> If you are desirous for the truly immovable,
> The immovable is in the moving itself,
> And this immovable is the truly immovable one.
> There is no seed of Buddhahood where there is no consciousness.
> Mark well how varied are the aspects of the immovable one,
> And know that the first reality is immovable.
> Only when this reality is attained
> Is the true working of Suchness understood.
>
> *Huang Po*

The THETAN is the *individualized* life force, the soul, or "awareness of awareness" unit. It is *the person himself,* not his name, his body, his possessions nor his mind. It is simply that which is aware of being aware, the identity that *is* the Being, per se. The Thetan is considered to be immortal, i.e. capable of infinite survival; to be naturally right and fully responsible.

Thus it is considered that from the immanent Thetan all things proceed, and are thence perceived as Space, Time, Matter and Energy. As with the soul-concept of many religions, a Thetan may postulate a material or mental condition and subsequently consider that he cannot escape that condition, and succumb to the resulting illusion of entrapment within it.

> All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.
>
> *Buddha, The Dhammapada*

Scientology is an *applied* religious philosophy predicated on the fundamental belief that Man is basically good, and seeking to survive, but is encumbered in so doing by painful past experiences, and his harmful acts against others. Further it is a primary tenet of the Church that man *is* his own immortal Soul. The Eternal Indestructible Self (Atman) of the Hindu Upanishads early foreshadowed the Scientology concept of the Thetan. The Scientology codes of conduct, and system of ethical behavior aspiring to right action and reverence for life, all find their roots in Buddhism. In Scientology, as in its ancestors, we find the teaching that a man's happiness is proportional to his self-knowledge.

Scientology holds the basic, innate, dynamic thrust of man as a Spirit inhabiting a body is *Survival.* According to this teaching, man's efforts at Survival are defined in terms of eight sectors—called the Eight Dynamics: self, family and sex, groups, mankind, life forms, the physical universe, the spiritual universe (Theta) and the Supreme Being. To the degree that the Thetan achieves *self*-knowledge, he will increase his awareness of, understanding of, and abilities in dealing with, the other Dynamics.

The Thetan is also considered to be the innate source of his own projected universe, which overlaps the created universes of other Thetans in a great community of souls. Thus is formed the world of the senses, in relation to which, like the Hindu "Lila," or "Divine Play," each Thetan plays the Game of Life in concert with its spiritual partners.

The most precious ingredient of the Game is Understanding, the degree and quality of which gauges the worth of all worldly pursuits. The components of this Understanding are represented by the A-R-C Triangle, a graphic symbol which is found on the various artifacts of Scientology, and its books and insignia. This symbolic trinity of elements comprising the common denominator of all life activities, is the introductory concept presented to an initiate in Scientology:

The first corner of the triangle symbolizes Affinity. The basic definition of Affinity is the consideration of distance, or closeness; fundamentally, the degree of ability, or willingness of a being to occupy the same space as another (the emotive manifestation of which is Love).

The second corner of the triangle is Reality, and is defined as that which has evidential solidity; that which *is.*

II THE CONCEPT OF MIND: VEHICLE OF THE SPIRIT

Thought, as the Static, is considered to have the ability to postulate, to create, and to perceive (Axiom I). It has the additional capability of recording and holding the mental images that it perceives. The Mind is considered in Scientology, as in Buddhism, to be a vehicle of the spirit, used to establish orientation in the Physical World, much as a telephone operator uses and controls a communications switchboard. The Mind is not merely the physical brain, but is the storehouse and network of the *mental image pictures*, called in Scientology *FACSIMILES*, which are recorded, by the Thetan, of the physical universe, much as a motionless lake reflects the trees and moving clouds. The concept of memory-facsimiles parallels the Buddhist Skandhas, or material "psychic aggregates" of the mind.

Throughout his lifetimes, the Thetan is making and storing these facsimiles. In this manner, anything he has ever seen or felt, heard or done, is stored in his mind. These stored facsimiles can be reactivated and reimpressed as spiritual energy on the awareness of the Thetan, and thence on the body, and as such the spiritual burdens from painful experiences in the past can recur and cause unrest, illness and aberration.

As the ancient Hindus perceived, the mind has *two* aspects. The conscious part of the mind, used by the Thetan to record, recall and evaluate data, is called in Scientology the ANALYTICAL MIND. This part of the mind provides storage for the finely differentiated and readily available data of conscious experience. It poses problems relating to survival and provides swift, accurate solutions modified only by the "input" of education and experience.

There is, however, another aspect of the mind existing hidden and previously unsuspected: a mid-evolutionary state in man; a carry-over from the lower organism response level. During moments when one's survival is severely threatened (those

Let us employ a 20th Century metaphor: What would happen if a computer operated with a hidden "input" of data, irrelevant to the current problem it is solving, and *unknown to the operator?* Such is the effect of the Reactive Mind on the Spirit, with the resulting "wrong answers" just as devastating to human sanity and well-being.

The Facsimiles or Mental Image Pictures of such incidents of *pain and unconsciousness,* are, unlike ordinary memory, neither analyzed nor integrated with conscious experience; they are called ENGRAMS. The total memory content of the Engram is equated with its pain and the threat-to-survival theme in a primitive "computation," as if to say: "I survived; therefore, I survived *because* of these words/pain/feelings." This identification causes the compulsive *repetition* of the past engramic behavior and sensations when they are *later* activated by a similar experience.

To use again the above analogue, when the Spirit's Analytical Mind is involuntarily "fused out" by the "overload" of severe stress, the Reactive Mind is left to direct emergency control of the organism and records the experience for future feed-back, to program future behavior automatically in the same "safe" pattern. ("Safe" because the organism survived, using it).

The reactive mind has, therefore, *apparent* usefulness to man in emergency circumstances. It alerts him to pull his hand off a hot stove immediately, by automatically and instantaneously reminding him of an earlier similar painful experience. Unfortunately, however, the Reactive Mind cannot judge the appropriateness of circumstances under which it imposes past survival behavior. The more the conditions in the present resemble the content of an Engram, the more the Reactive Mind forces the individual into the ancient and out-of-context behavior patterns contained in that Engram.

The conflicts, anxieties of spirit, psychosomatic illness, and anti-social conduct resulting from this rugged but antiquated survival mechanism have heretofore mistakenly attributed to the human spirit an unconscious biological "death instinct." The precise nature and real *contra*-survival force of the Reactive Mind was unknown.

How the Analytical/Reactive Mind relationship works is well-demonstrated by animal mentality, which, largely Reactive, provides a model of engramic influence: Suppose a grazing deer is attacked by a panther leaping from a large boulder; the deer, although injured, narrowly escapes. The terror and pain of the attack causes the meager analytical faculties of the animal to become attenuated, i.e. it is more and more unconscious—to the point where the Reactive aspect assumes full control. The mental image picture (Facsimile) of the experience is recorded and filed away for future "survival" use.

Thereafter, every time the deer approaches that location in the forest, the Facsimile of the survival threat is activated and re-impinged on the mind of the deer, causing it to shy away on pain of death. To the Reactive Mind of the deer, PAIN = BOULDER = PANTHER = FLEE = SURVIVAL.

siren sounds in the distance; there is the murmur of crowds, a police whistle. A year later, Miss B is driving her car, feeling a bit drowsy, and pulls up to a traffic light at a busy thoroughfare. There is by chance at that moment the sound of a siren and the murmur of a crowd. She suddenly feels trapped, accompanied by the irrational urge to get out of her car. Thereafter, she feels an inexplicable "fear of confined places."

Thus, Scientology doctrine holds that the Reactive Mind can bypass the Analytical Mind and monitor the actual physical condition of the body at the unreasoning dictates of the words and feelings in Engrams (painful Facsimile), just as a hypnotic subject, after being awakened from the trance, will obey, on cue, a command he had been given by the hypnotist during the trance.

Much as a blister can be raised, or salivation or pulse rate influenced, by hypnotic suggestion alone, so the stored pain and command phrases in past upsets and injuries, acting like hidden hypnotic commands imposed on the Spirit, can cause the misery of countless psychosomatic illnesses. All these have variable manifestations but all stem from the same basic cause: old and forgotten incidents containing pain and language command value. To return to our modern metaphor: as in an electrical condenser, this potentially harmful significance and energy is stored in the sub-levels of the Reactive Mind, and when activated, is discharged against the Analytical Mind of the Thetan. This is the real but underlying cause of the eternal recurrence of war, illness and aberration. To reverse this pattern of human misery in all its tragic multiplicity is the goal of *auditing*, the religious practice of the Church of Scientology.

SUMMARY OF BELIEFS OF THE CHURCH:

i. The mind is a storehouse and network of mental image pictures (facsimiles) used as a tool for computation and evaluation by the spirit or Thetan. The mind is not the brain; the mind is created by the spirit and has no independent physical existence.

ii. All mental image pictures of the past are called "Facsimiles." Those, however, which contain pain and unconsciousness have the special designation "engram."

iii. An engram is a mental image picture or facsimile (copy) of a past incident containing pain and unconsciousness.

Chapter III: The Religious Practice of the Church of Scientology

I PASTORAL COUNSELING: UNRAVELING THE MYSTERY

Religious practice of all Faiths is the universal way to Wisdom, Understanding and/or salvation. Every religion in man's history has delineated spiritual goals for its aspirants and followers. Many have set forth varied practices for the achievement of their religious goals: prayers, meditation, physical exercises, self-denial, confession, contemplation and good works to name but a few. AUDITING is the Scientology Pastoral Counseling procedure by which an individual is helped through confessional unburdening, and in stages, to recover his *complete* self-determination and ability. It is done during a precise period of time called a "session," in which an AUDITOR (literally, "one who listens"), a trained Scientology minister-counselor, utilizes inter-personal communication and carefully devised questions and drills (reminiscent of the *Upaya* or "skillful means" and *Koans* or "riddles" of Zen Buddhism) which enable the person audited, called the PRECLEAR, to discover *and thereby remove* his self-imposed spiritual limitations. Hypnosis, drugs, shock, duress, or any brutalizing, suggestive, or evaluative methods are not part of Auditing, since these reduce, rather than increase, the individual's own self-determined power of choice.

These debilitating methods of "treatment", unfortunately all too common in our modern society, are expressively forbidden by the ethical codes of Scientology and any person advocating or using them risks expulsion from the church. (It could be stated in passing, however, that such actions and the spiritually degrading philosophy of the Human Condition from which they derive, are innately foreign indeed to the minds and hearts of Scientologists).

These are some of the terms and concepts employed, not only in auditing, but also in advising and counseling groups:

SELF-DETERMINISM is defined as that state or degree of personal creative causation wherein the individual can control or be controlled by his environment according to his own free choice. True SANITY can be considered self-determinism rated in degrees on a scale which goes all the way from zero (death) up to very advanced levels of spiritual power and causation. In Scientology, it has been discovered that an individual Thetan reduces his Self-determinism and ability *only by his own decision,* made regarding some injury or loss he has either received, *or* caused another. If the Individual Thetan decides that something has "overwhelmed" him, he then tends to accept the influence of that thing habitually, and so becomes OTHER-DETERMINED (unfree). His activities are thereafter uncausative and irrational, and he seems to go wherever the environment (other-determinism) pushes him. He has to that degree become part and pawn of the physical universe.

A man is as spiritually unable as he has made hidden ability-reducing decisions in his past, and is as able and aware as he is free from these decisions in the present.

Psychosomatic illness is considered to be a spiritual encumbrance resulting from the spiritual tensions of the accumulated Facsimiles of the Thetan, as discussed previously. However, any parishioner who has an infirm body must be preliminarily aided in the alleviation of any existing physical problem by competent medical treatment (a scrupulous requirement of the Church).

Medical care often assists the Thetan by freeing his fixed attention on the body, until such time as he can exert more spiritual Cause over it. If the impressing of the spiritual energy of mental image pictures on the body can give rise to bodily ills, then it is also obvious that the spirit's attention on the body can assist in the healing process. Medical care is never precluded by the Church. Rather, it is considered a valuable catalyst to the curative power of the Spirit.

The Scientological concept that the Thetan may, by use and practice of spiritual exercise, be elevated to the level of "saint," Arhat, Avatar, or Bodhisattva, is commonplace in many religions. Scientology agrees in principle with the religions of India and the Far East, insofar as it also affirms that each man can escape from his "karma," or spiritual encumbrances (Reactive Mind), and become such an Avatar or "Clear."

The term CLEAR has risen from the analogy between the mind and the computing machine, used in an earlier chapter. To restate the metaphor: before a computer can be used to solve a problem, it must be cleared of all previous solutions and data. Otherwise, it will unconsciously add the old solutions into the new one and produce irrational behavior and inability. Auditing "clears" more and more of these hidden decisions from the functioning mind, thereby freeing and rehabilitating the spirit, which is thus no longer bound by these impediments.

II RELIGION AND SCIENCE: THE HUBBARD ELECTROMETER IN PASTORAL COUNSELING

Recent developments in biophysics have indicated that the distinction between science and religion is an arbitrary one. Increasingly scientists are beginning to discover *in the laboratory* that man is more than a physiological mechanism operating in stimulus-response fashion in relation to his environment. Scientific discovery is forcing extension of traditional concepts into philosophical and religious realms.

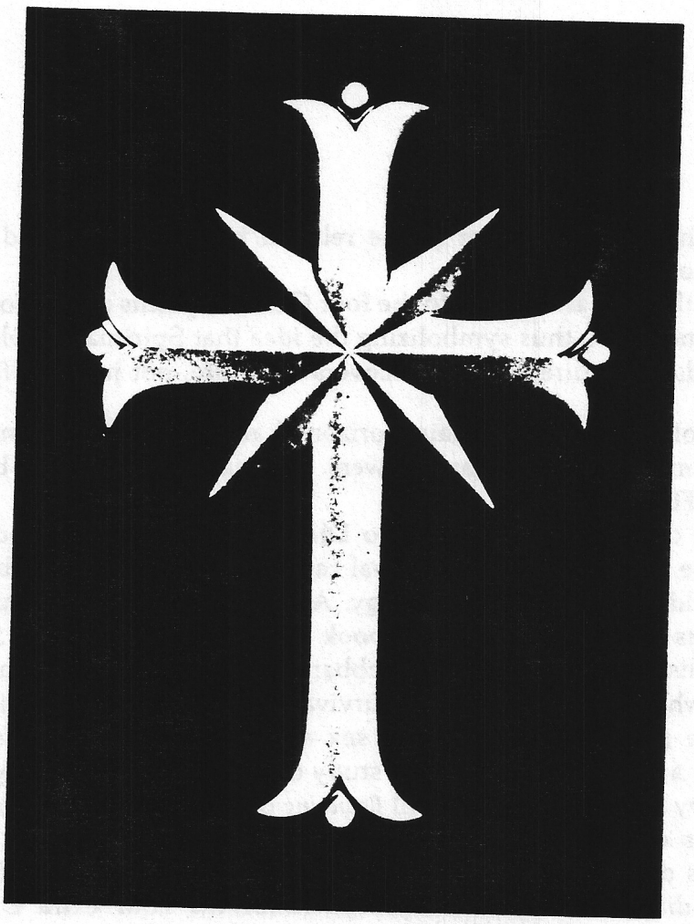
Today, it would not be unreasonable to find scientists talking in "religious" terms or an ecclesiastic making use of an electronic instrument as an aid to his ministrations.

It has long been believed by the Church that physical science can provide an aid to the modern Minister in locating areas of spiritual travail and indicating spiritual well-being. This belief has received confirmation by recent scientific research into brain activity during religious meditation and the correlation of the so-called alpha wave pattern of electrocerebral activity with higher states of consciousness.

The Hubbard Electrometer is a religious artifact used to measure the state of the Spirit as manifested through its changing mental states, which in turn influence the electrical resistance characteristics of the "static field" surrounding the body. The Meter is believed to reflect or indicate whether or not the confessing Thetan has been relieved of the spiritual impediment of the Reactive Mind.

This is the nature of Scientology as a Science of the Spirit, of Life and existence; defined by its Founder as the science of knowing how to know, which is Wisdom in the deepest sense. Scientology today leads the vanguard of modern religious thought (including, notably, the late Mary Baker Eddy, who promulgated her "Key to the Scriptures" as Christian *SCIENCE)* which seeks to extend reason, consistency, and reliability of result into the realm of religious experience.

Chapter IV: Church of Scientology Symbol and Scriptures



I SCIENTOLOGY CROSS

The Cross is a very ancient symbol, found in many widely scattered areas of the world. Its appearance in different forms and variations dates back thousands of years B.C.

The most basic religious significance of the Cross is that of the Spirit, and the difficulties of its progression through Matter. The horizontal bar represents MATTER, i.e. Material Universe, and the upright bar, SPIRIT. The significance of the vertical bar is that Spirit begins its evolution in a lowly form, literally encased in Matter, but as the person grows in spiritual knowledge he rises upwards, and, if he can overcome the dangers and exigencies of life in the Material Universe, then he, as a Spirit, rises triumphantly to the attainment of Spiritual Freedom.

II RELIGIOUS SCRIPTURE

The scriptures of Scientology contain the philosophy, doctrines, codes, creeds and beliefs of the Church, as written by L. Ron Hubbard. In no one book is found the entirety of the religious philosophy, but rather, as a body of works in the sequence below, they reflect the complete history and development of the Scientology religion and beliefs as realized by the Founder.

i. The First Books are the Trilogy of Dianetics: *Dianetics, The Modern Science of Mental Health,* copyright 1950; *Dianetics, The Evolution of a Science,* copyright 1950; *Dianetics: The Original Thesis,* written in 1948, copyright 1951. The philosophical concepts in these works foreshadow the full promulgation of Scientology in 1952. As the Incunabula of the Church, they are considered sacred tracts by adherents, and their general philosophical content is seminal to later works.

In *Dianetics, The Modern Science of Mental Health,* we have the first broad public statement of the early researches of L. Ron Hubbard into the human mind and life sources. The volume is divided into three separate books. Book I is a philosophical discussion of the goals of man and the ideal human state. Book II describes practical application of the theories to achieve for man infinite survival. Book III discusses the interpersonal communication procedure called "auditing."

The nature of man, discussed in Book I is considered to be basically good. Chapter 3, "The Goals of Man," outlines the ideal human being. The central concept of Book I is the goal of survival, which is described as absolute, the end being individual immortality or infinite survival, both as a spirit, a family unit, and a member of mankind.

Book II explores in detail the effects of past painful experiences of the individual—"engrams." These engrams were considered to be the sole source of human aberration and psychosomatic illness.

In Chapter 3, Book II "The Cell and the Organism," the human soul is postulated as possibly entering the sperm and ovum at conception, providing the cells with their basic sentience.

The Church of Scientology

We of the Church believe:
That all men of whatever race, colour or creed were created with equal rights.
That all men have inalienable rights to their own religious practices and their performance.
That all men have inalienable rights to their own lives.
That all men have inalienable rights to their sanity.
That all men have inalienable rights to their own defense.
That all men have inalienable rights to conceive, choose, assist and support their own organizations, churches and governments.
That all men have inalienable rights to think freely, to talk freely, to write freely their own opinions and to counter or utter or write upon the opinions of others.
That all men have inalienable rights to the creation of their own kind.
That the souls of men have the rights of men.
That the study of the mind and the healing of mentally caused ills should not be alienated from religion or condoned in non-religious fields.
And that no agency less than God has the power to suspend or set aside these rights, overtly or covertly.

And we of the Church believe:
That man is basically good.
That he is seeking to survive.
That his survival depends upon himself and upon his fellows, and his attainment of brotherhood with the Universe.

And we of the Church believe that the laws of God forbid Man:
To destroy his own kind.
To destroy the sanity of another.
To destroy or enslave another's soul.
To destroy or reduce the survival of one's companions or one's group.

And we of the Church believe:
That the spirit can be saved *and*
That the spirit alone may save or heal the body.

III RELIGIOUS SCIENCE

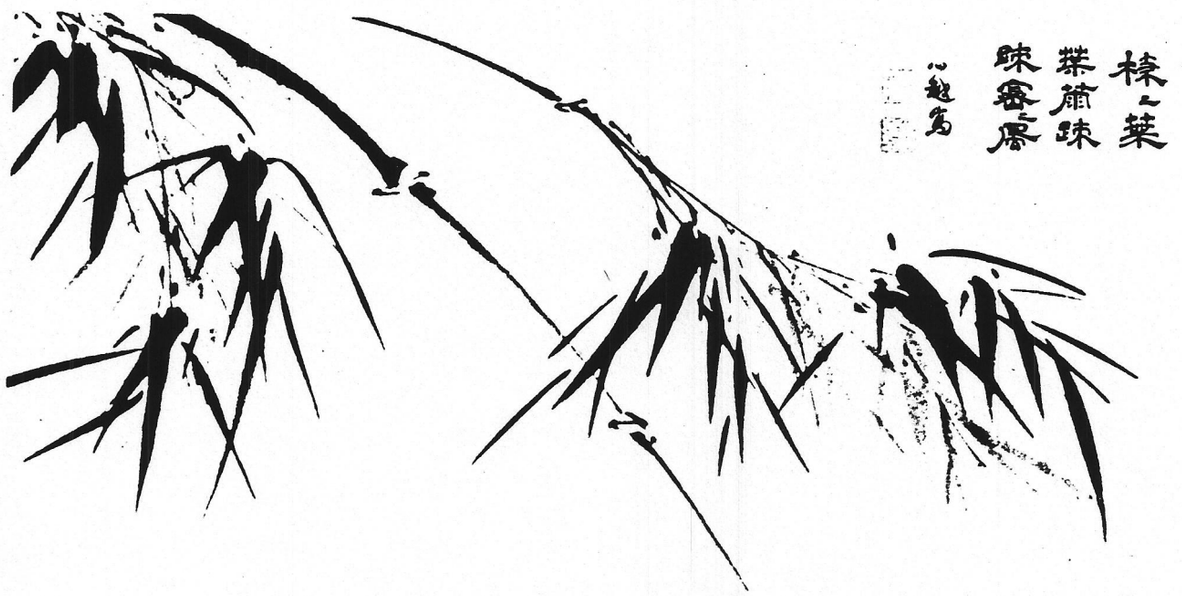
Dianetics remains as an historic volume in the consideration of most Scientologists, although its philosophical approaches to the problems of humanity remain valid as foreshadowings of the later and deeper theological truths discovered by the Founder. From 1951 onward, the discovery of the existence of human soul, or "Thetan," spiritually qualified and refined all of the technical procedure, and new pastoral counseling techniques, which took into account the pre-existence of the soul and its engrams, became the religious practice and doctrine of the Church.

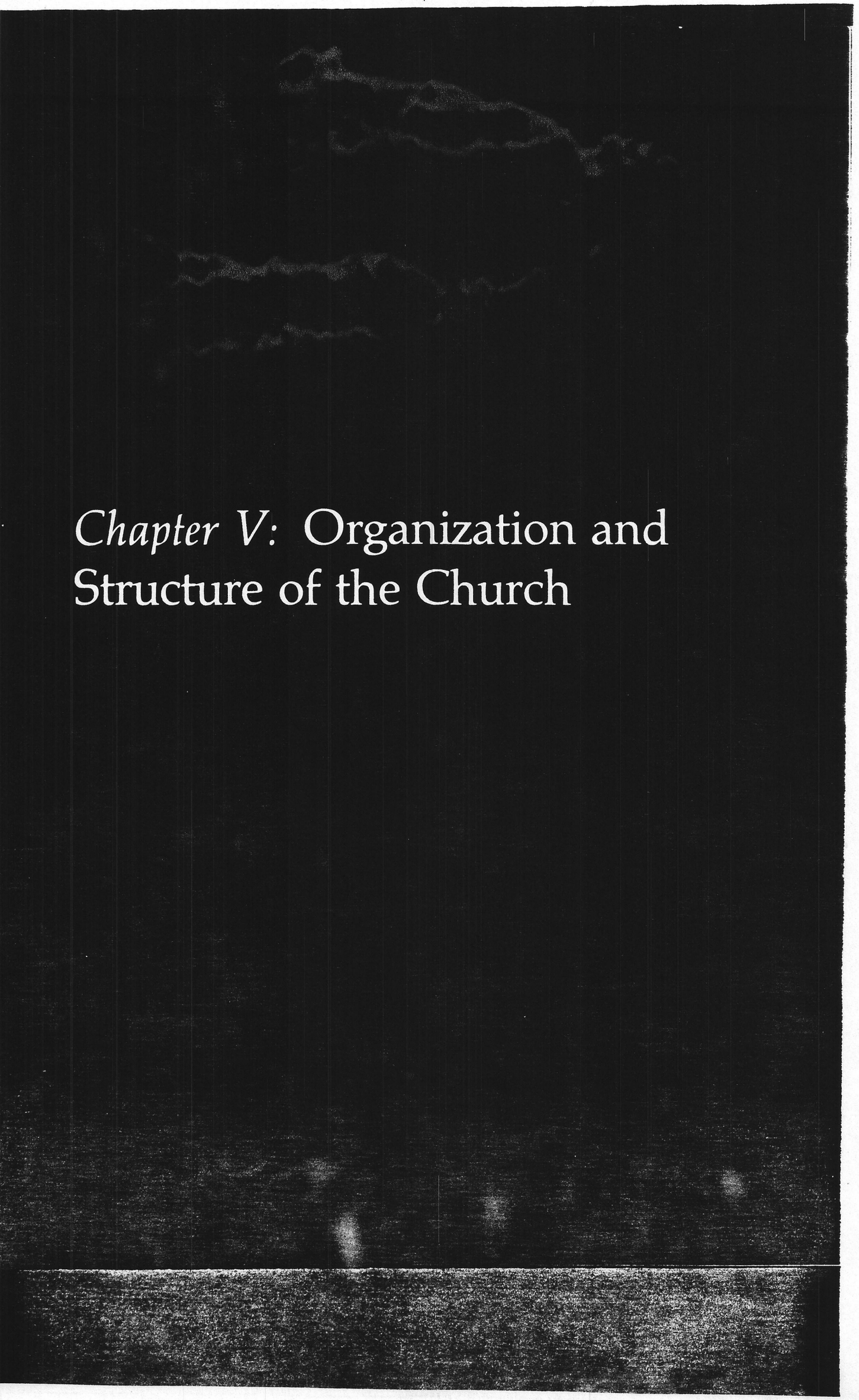
ii. *Science of Survival,* copyright 1951, explains further how the spirit, now refined in concept as Theta, the life force, suffers encumbrances when impinging upon the physical universe. The more the Spirit, or Thetan, believes himself to be "the effect of" the physical universe, and hopelessly controlled by it, the more heavily the impediments of Engrams weigh on him. These effects, as generally manifested in the human condition, are described on a scale from Survive to Succumb. Characteristics classified on this scale include ethical level, handling of truth, courage level, and ability to handle responsibility. The A-R-C Triangle is also introduced in this work.

iii. In *Advanced Procedures and Axioms,* copyright 1951, L. Ron Hubbard tenders the Axioms upon which Scientology is based. These give a structure to man's alignment of knowledge towards his own survival and the survival of others, and articulate the relationship of the spirit with the physical universe in a precise, coherent, and self-evident formal structure.

Counseling methods are outlined with the goal of returning Self-determinism to the Thetan—the individual himself. Whereas prior to this in counseling the *encumbrances* of the spirit were addressed, here the emphasis shifts to include direct communication with the Thetan, thus raising his awareness and ability and overcoming all self-constructed barriers.

ix. *Scientology, The Fundamentals of Thought,* copyright 1956, is a statement of many basic philosophic tenets of Scientology. Among the principles explicated are the Eight Dynamics, the A-R-C Triangle, the Parts of Man (Spirit, Mind and Body), the Beingness of Man, the Cycle of Action and the first ten Axioms.





Chapter V: Organization and Structure of the Church

I CORPORATE STATUS

Each of the Churches and Missions of Scientology across the world are autonomous corporations, formed and operated on a separate basis but united by a theological bond of common doctrines, practice and belief.

An independent Board of Directors exists in every Church which is responsible for the administration of that Church.

The Founding Church in Washington, D.C., for example, was incorporated as a non-profit religious society and corporation, as are all U.S. Churches, on July 21, 1955.

Among the purposes of the Church, as stated in its typical Articles of Incorporation, are:

> . . . the propagation of the religious faith known as Scientology and to act as a Church for the religious worship of that faith. In furtherance of such objects and purposes, the society and corporation shall conduct religious services for men, women, and children of its congregation and engage in other activities of religious and educational nature for the propagation of its faith. The purpose of such activity shall be to foster the spiritual welfare of its members, recognizing the vital and divinely appointed inter-relationship of mind, body and spirit of mankind.
>
> In pursuance of its objectives . . . the Church shall propagate and disseminate this creed: That God works within man, his wonders to perform; that man is his own soul, basically free and immortal, but deluded by the flesh; that man has the God-given right to his own life; that man has a God-given right to his own reason; that man has a God-given right to free and open communication; that the human spirit is the only truly effective therapeutic agent available to man; that a civilization can endure only so long as both spiritual and material needs find place within its structure . . . The further objective is to practice the teachings and beliefs and to propagate, in accordance with its tenets, healing of the sick and suffering by prayer and other spiritual means without the use of drugs or material remedy.

II THE FOUNDER

Until September 1, 1966, L. Ron Hubbard held the organizational position of Executive Director.

On that date, he resigned all position held in the various churches as officer* or director, and retired, thereby ceasing to direct personally the activities of Scientology organizations.

For the previous sixteen years, Mr. Hubbard had been active in the burgeoning U.S. Churches, while at the same time continuing a career as an internationally published writer of fact and fiction begun forty-three years ago.

His interest in religion began as a boy and was furthered by visits to India and the Far East as a young man in the 1920s. He later led expeditions to areas of both primitive and ancient civilizations and in so doing experienced and studied a broad spectrum of races and cultures.

Since his retirement, Mr. Hubbard has conducted a series of expeditions furthering his early interest in the sea and ancient religions and civilizations. He has, since 1966, had greater freedom of opportunity to turn attention to his primary interests of research into the spiritual nature of Man and writing.

*While an officer of the Church of Scientology in the early 1950s, he established the broad and enduring policies that Churches, Ministers and Missions were not to accept persons for the purpose of healing or permit the severely neurotic or insane to be accepted. To make certain that parishioners who applied for service understood this proscription, these policies required anyone so applying to read and sign a statement representing that he was entering the Church only for spiritual betterment and specifically *not* to cure or alleviate illness or insanity. It was Mr. Hubbard's contention, as evidenced in these canons, that the physically ill belonged to the province of the medical doctor and that the neurotic and insane had, in fact, often been too badly injured physically by institutional psychiatry to be further helped (the latter view even appearing in printed form as early as his first book

V SEA ORGANIZATION

Sea organization insignia

The Sea Organization is a fraternal society existing within the formalized structure of the Churches of Scientology. It consists of highly dedicated members who take vows of eternal service to the Church. When employed by the Church, Sea Organization members receive room and board plus a subsistence allowance.

The Sea Organization has no corporate structure or identity. The leadership of the "Sea Org" is found within the Church of Scientology of California. Its members work for the various independent Churches of Scientology. The individual Sea Org member would be an employee of whatever Church he worked for, and subject as are all other employees of that Church to its Board of Directors.

In essence, membership in the Sea Organization is an additional honor which a Scientologist may select, but in no way affects the administration of Churches except where Sea Org members are employed by churches in executive capacities.

The insigne of the Sea Org is trademarked in the name of the Church of Scientology of California.

Chapter VI: Fiscal Policies of the Church

I MINISTERIAL SERVICES

Religions have of necessity, and throughout the ages, been compensated in some form for their worldly services and ministry.

The Church of Scientology funds itself by accepting fixed contributions from its parishioners for religious training and individual spiritual guidance (pastoral counseling).

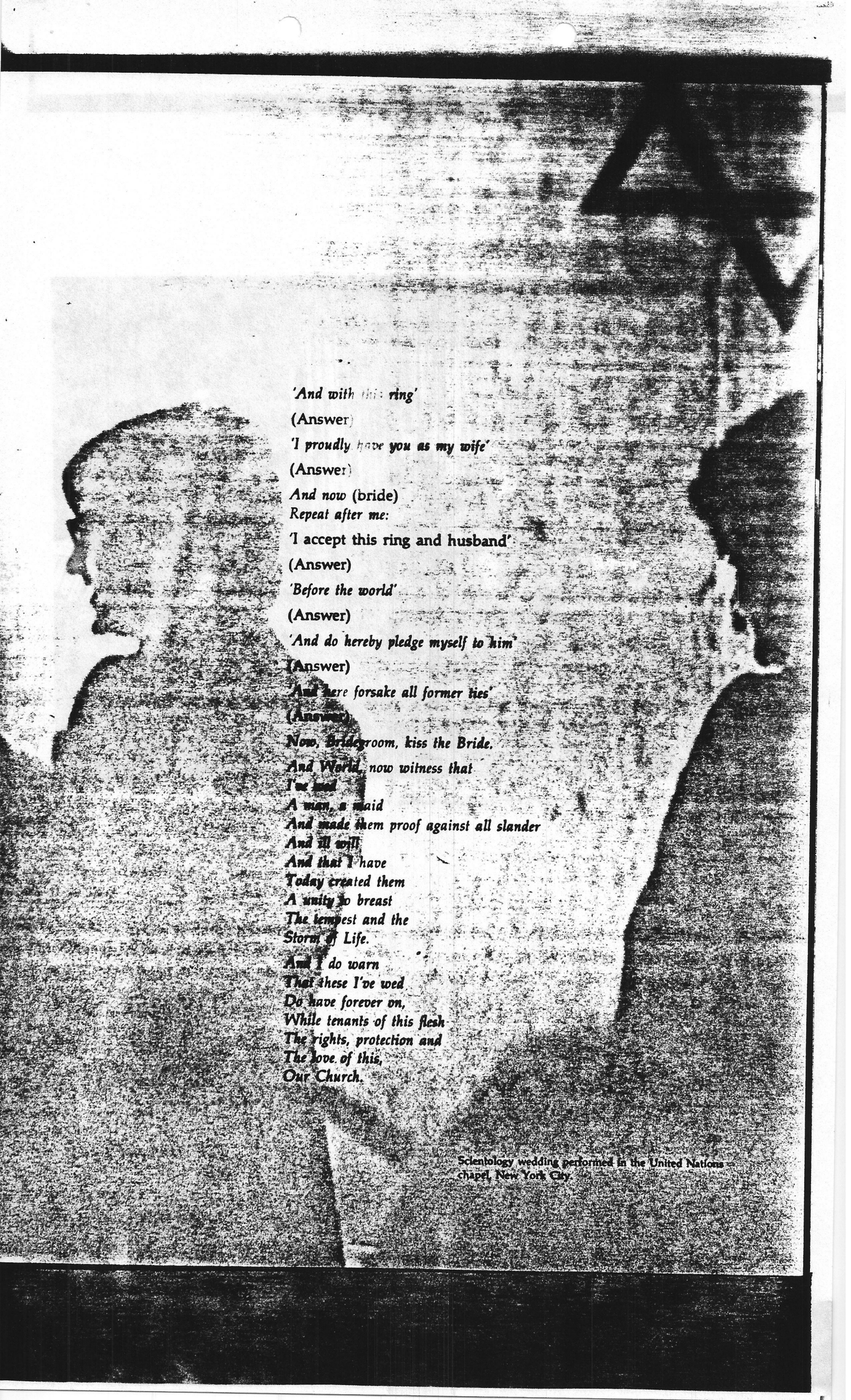
Dr. Joseph W. Knowles, Minister of Counseling at Church of the Savior in Washington, D.C., in his book entitled *Group Counseling*, indicates that Churches other than the Church of Scientology do in fact charge a fixed fee for pastoral counseling services given to members of the congregation. Although rates may vary from congregation to congregation, the fees are set at a fixed price. Dr. Knowles makes the following cogent statement regarding the question of fees:

> At first glance, charging fees may seem to be out of character and out of order for the pastor and church commissioned to a ministry of witness and service to the world. Closer examination of policies shows that historically the church has charged fees for special services. Tuition is standard procedure for church-sponsored elementary, secondary, and college education. Church-related hospitals could not function unless patients bore major cost. Use of chapels for weddings of nonmembers usually requires a fee.

The Church of Scientology is thus by no means the only religion which accepts fixed donations for its religious services. Nor are these services, as given in any church, rendered any the less religious thereby.

Many churches in the United States and elsewhere are engaged in some form of commercial activity. The holdings of religious organizations are no longer limited in practice to such undertakings as Church sanctuaries, parsonages, schools or charitable organizations. The Church of Scientology, however, differs from the majority of religious organizations in that it does *not* receive income or other funds from such commercial, as opposed to strictly religious, avenues.

In pursuance of its Creed and Articles, the Church engages in the religious practice of Pastoral Counseling (auditing), as well as conducting other religious functions such as Seminaries, Sunday Services, weddings, naming ceremonies, *et al*, which are described in "The Background and Ceremonies of the Church of Scientology of California, World Wide." A typical wedding service is reproduced from that text:



'And with this ring'

(Answer)

'I proudly have you as my wife'

(Answer)

And now (bride)
Repeat after me:

'I accept this ring and husband'

(Answer)

'Before the world'

(Answer)

'And do hereby pledge myself to him'

(Answer)

'And here forsake all former ties'

(Answer)

Now, Bridegroom, kiss the Bride,
And World, now witness that
I've wed
A man, a maid
And made them proof against all slander
And ill will
And that I have
Today created them
A unity to breast
The tempest and the
Storm of Life.
And I do warn
That these I've wed
Do have forever on,
While tenants of this flesh
The rights, protection and
The love of this,
Our Church.

Scientology wedding performed in the United Nations chapel, New York City.

II PLEDGE OF OFFERING

The Church, as its Articles establish, is devoted exclusively to religious purposes. All donations, fees, and pledges received by the Church are used in pursuance of the objectives set forth in the Articles of Incorporation. It is a policy of the Church to require parishioners who desire any Church service to sign contractual agreements called "Pledges of Offering," the purpose of every such arrangement being to ensure that parishioners are fully apprised of the religious nature of Church services, and to further ensure that the physically ill or insane are excluded, since the Church holds that the problems of the seriously disturbed or physically ill parishioner are not strictly within the province of Pastoral Counseling but more fittingly the object of prayer and consolation. Policy in such matters strictly requires that proper medical referral be made and when treatment is complete pastoral ministrations are then permitted.

Church and Missions are often troubled by the entreaties of persons who are obviously physically ill or mentally disturbed, who yet demand treatment for their ills.

Churches and Missions of course have no facilities for examining persons physically, and as they have no tests of any kind to detect standard neurotic or psychotic diseases of the type listed in psychiatric texts, such persons pose a serious problem to the Church (and to most religious groups) and a menace to their staffs and Ministers.

On occasion such persons or their relatives, aware of Church policy on this matter, practice subterfuge concerning their application for pastoral counseling, and even, in some cases, have regrettably been advised by unscrupulous and ill-informed members of the psychiatric profession to conceal their actual status to attempt to involve the Church in legal entanglements. This sooner or later is discovered at which time the person is permitted to clarify the matter with the proper Church authority, is offered return of his donations and is referred for proper medical attention.

No legal action is taken against such persons, of course, but some, in apparent manifestation of their illness, can be very vengeful, and at times have had to be

III REFUND OF OFFERING

One early, and strictly enforced, policy of the Church, sets forth to all parishioners the offer of complete refund of all donations should the individual feel dissatisfied with the service he has received from the Church. The only requirement placed on an individual requesting a refund are that the refund be requested within ninety days of the service taken and that he sign a statement that he understands he may receive no further pastoral services from the Church of Scientology.

IV CHARITY SERVICES

Provision for the needy or destitute to receive pastoral counseling without the requirement of offering or contribution is a part of the routine administrative dispensation of all Scientology Church Organizations. Many parishioners receive such dispensation at the discretion of local Church chaplaincies.

V MINISTERIAL STANDARDS

The ecclesiastical standards set by the Church are uniformly high. Ministerial requirements include: possession of a Validated Certificate in the Scientology pastoral counseling procedures; thorough knowledge of, and examination on, The Church Creed, comparative religion, the Gospel according to St. John, and all Church practices and ceremonies, and a demonstrated record of high moral character and ethical conduct. A Validated Certificate in confessional procedures *alone* comprises comprehensive written and oral examinations in the following subjects: The Auditor's Code, the Code of a Scientologist, The Pre-Logics, The Factors, The Axioms, and considerable work in the theoretical and practical aspects of doctrine, tenets, and pastoral counseling procedures, while the candidate is still a theological student in the Church's Theological Seminary.

Chapter VII: Ethical Codes and Discipline

I CANONS AND CODES

Religious Orders, Churches and groups throughout history have found necessity for an ethics system or code in order to forward their purpose of spiritual advancement. Without the guidance of such a discipline the temptations and distractions man experiences on the road to Truth would be insurmountable barriers.

> He that hath no rule over his own spirit is like a city that is broken down and without walls.
>
> *Proverbs 25:28*
>
> For everyone that doeth evil hateth the light, lest his deeds shall be reproved.
>
> *John 3:19:20*

The Church's doctrinal concept of Ethics is, "Reason and the contemplation of optimum survival." Thus, any ethical decision or computation considered "right action" would at the same time enhance *survival* for the maximum area of life, (i.e. for the individual, family and future race, the group, mankind, other life forms, spiritual awareness and aesthetics, and finally the Supreme Being), expanding and refining the doctrine of "the greatest good for the greatest number" to include all sectors of existence.

> The Equation of the Optimum Solution would be that *a problem has been well resolved which portends the maximum good for the maximum number of dynamics.* That is to say that any solution, modified by the time available to put the problem into effect, should be creative or constructive for the greatest possible number of dynamics. The optimum solution for any problem would be a solution which achieved the maximum benefit in all the dynamics. This means that a man, determining upon some project, would fare best if he benefited everything concerned in the . . . dynamics as his project touched them. He would then have to benefit himself as well for the solution to be optimum. In other words, the benefiting of the group and Mankind dynamic but the blocking of the sex dynamic and the self dynamic would be much poorer than the best solution. The *conduct survival pattern* is built upon this equation of the optimum solution. It is the basic equation of all rational behavior and is the equation on which a *clear* functions. It is inherent in Man.
>
> *L. Ron Hubbard*

The great majority of people have been found to seek betterment and sincerely wish to be ethical. A small percentage, however, caught tenaciously in the grip of their Reactive natures, actively oppose any improvement in themselves and in their fellow men. In order to protect itself and ensure its continued survival, these persons are expelled from the Church, as they inevitably attempt to undermine the spiritual advancement of others.

> Thus, dishonest conduct is non-survival. Anything which is unreasonable in the conduct of interrelations among men could be considered unethical, since those things which are unreasonable bring about the destruction of individuals and groups and inhibit the future of the race.
>
> *L. Ron Hubbard*

There is always *recourse* for any penalty, even expulsion, through penance and acts of contrition. Any individual who feels he has been unjustly treated may seek redress of the wrongs through petition to senior ecclesiastical authority.

Periodically, an amnesty is published, restoring to good standing anyone who has been subject to Ethics penances.

Through the evolution in practice of the Church's Ethics system, it has been found that severe internal disciplinary actions are not necessary; but that Ethics, rationally practiced, assists parishioners to travel the path to spiritual awareness more easily. A primary element of the practice of ethics is the Scientology Confessional.

Chapter VIII: Judicial Recognition of Scientology as a Religion

II RELIGION AND THE COURTS

The religious status of the Church of Scientology has consistently been upheld by the Courts of the United States as meeting each of these normative requirements.

In the first Scientology court decision, the Founding Church of Scientology filed suit to recover Federal income taxes and assessed interest paid to the Government for the fiscal year ended June 30, 1956. The central issue presented in that case was not whether Scientology was a religion, but whether the D.C. Church was entitled to an exemption from Federal income taxation for the years in question pursuant to Section 501 (c) (3) of the Internal Revenue Code of 1954. The case was not decided on the grounds of whether Scientology was or was not a religion, but upon a disrelated statutory technicality. Founding Church of Scientology v. United States (1969).

However, in regards to the Church's religious status, the Court stated:

> Adherents of Scientology are not required to abandon any religious affiliation they might have, for a belief in Scientology is not inconsistent with a belief in any religion. This, however, does not mean that its followers regard Scientology as anything less than a religion and it would appear that most practicing Scientologists sincerely believe in Scientology as a religious experience. While ritual and ceremony do not play as significant a role in Scientology as in most religions, plaintiff did hold Sunday Services at various times during the relevant period. Several ministers of plaintiff are licensed by the District of Columbia to perform marriages, and ordained Ministers of Scientology also performed funerals and many ceremonies on various occasions.

The Court here recognized the religious nature of Scientology, even though this finding was not determinative in the outcome of the case.

In FCDC v. United States (1969), the Court of Appeals for the District of Columbia Circuit also upheld the religious bona fides of the Church of Scientology. This case was an action by the United States seeking condemnation of the Church's

religious artifact, the Electrometer (discussed in an earlier chapter), and related scripture of the Church, pursuant to the provisions of the Food, Drug and Cosmetic Act. The Court stated:

> On the basis of the record before us, the Founding Church of Scientology has made out a prima facie case that it is a bona fide religion and, since no rebuttal has been offered, it must be regarded as a religion for purposes of this case.

In the same case on remand to the U.S. District Court for the District of Columbia, (333 F Supp 357), no evidence was offered by the Government contrary to the Court of Appeals' direct finding that the Church of Scientology is in fact a bona fide religion. The District Court then stated, at page 363:

> Accordingly, the Government protestations that it is not interfering with religious practice when it seeks to condemn the E-Meter (electrometer) and related literature must be qualified. *The Church is a religious institution protected by the First Amendment.* The E-Meter is used *by its Ministers as part of the ritual and practice of the Church.*

The final outcome of this case was contained in the decision of the U.S. Court of Appeals for the District of Columbia Circuit. The lower court ruling under appeal had upheld the religious bona fides of the Founding Church of Scientology, but in its order had restricted unduly the Church's artifact and literature.

The Appellate Court decision, while affirming the lower court as to its holding on the basic First Amendment rights of the Church, stated:

> On the basis of this record, we cannot say that the findings of the District Court are clearly erroneous. The Judgement of the District Court, however, would involve the Government and the Courts in an excessive entanglement with religion, *Lemon v. Kurtzman,* 402 US 602 (1971), in circumstances in which the legitimate governmental interest in law enforcement can be protected by a narrower remedy. *Sherbert v. Verner,* 374 US 398 (1963).

The Court's ruling then proceeded to modify the District Court Order to remove the offending restrictions.

In Barr v. Weise 412 F.2d 338 (1969), a proceeding on application for a writ of habeas corpus on the grounds petitioner was entitled to a discharge from the U.S. Army Reserve as a student for the Ministry of the Church of Scientology of New York, the U.S. Court of Appeals for the Second Circuit ruled that a Minister in the Church of Scientology would be considered a Minister of a recognized religion for purposes of determining right to discharge from the Army Reserve.

The Court found:

> Nor is it necessary to encumber the law reports with repetitions or elaborations of the discussions as to what constitutes a religion to be found in United States v. Ballard, 322 U.S. 78, 64 S. Ct. 882, 88 L. ED. 1148 (1943) and United States v. Seeger, 380 U.S. 163, 85 S. Ct. 850, 13 L. ED 2d 733 (1965). Suffice it to say that it is not for the Army, the H.E.W., the American jury, or even the courts themselves to bestow recognition or non-recognition qua religion upon any particular religious sect. For our purposes and with respect to the Reverend Barr, it is enough, absent rebuttal, that the Church is incorporated in New York as a religious corporation, that it has a substantial membership and a functioning divinity school which ordains its ministers.

Bill of Rights

Congress of the United States,

begun and held at the City of New York, on
Wednesday, the fourth of March, one thousand seven hundred and eighty nine.

THE Conventions of a number of the States having, at the time of their adopting the Constitution, expressed a desire, in order to prevent misconstruction or abuse of its powers, that further declaratory and restrictive clauses should be added: And as extending the ground of public confidence in the Government, will best ensure the beneficent ends of its institution,

RESOLVED, by the Senate and House of Representatives of the United States of America in Congress assembled, two thirds of both Houses concurring, That the following articles be proposed to the Legislatures of the several States, as amendments to the Constitution of the United States; all or any of which articles when ratified by three fourths of the said Legislatures, to be valid to all intents and purposes, as part of the said Constitution, viz.

ARTICLES in addition to, and amendment of the Constitution of the United States of America, proposed by Congress, and ratified by the Legislatures of the several States, pursuant to the fifth article of the original Constitution.

Article the first. After the first enumeration required by the first article of the Constitution, there shall be one Representative for every thirty thousand, until the number shall amount to one hundred, after which, the proportion shall be regulated by Congress, that there shall be not less than one hundred Representatives, nor less than one Representative for every forty thousand persons, until the number of Representatives shall amount to two hundred, after which, the proportion shall be regulated by Congress, that there shall not be less than two hundred Representatives, nor more than one Representative for every fifty thousand persons.

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Article the seventh. No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case, to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use without just compensation.

Article the eighth. In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defence.

Article the ninth. In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise re-examined in any Court of the United States, than according to the rules of the common law.

Article the tenth. Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Article the eleventh. The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

Article the twelfth. The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

Frederick Augustus Muhlenberg Speaker of the House of Representatives.

John Adams, Vice-President of the United States, and President of the Senate.

ATTEST,

John Beckley, Clerk of the House of Representatives.

Sam. A. Otis Secretary of the Senate.

Chapter IX: The Church: A Force in the Community

I SOCIAL COUNSELING

As stated in its Creed, the Church of Scientology is open to all peoples, regardless of race, color or creed. Among the ever increasing numbers who come to the Church in order to achieve, through its Ministry, greater spiritual awareness and ability, are representatives of a broad spectrum of professions and social backgrounds.

Scientologist Dr. H. E. Puthof, Senior Research Engineer at Stanford Research Institute, expresses as his regard for the value of Scientology "I found that Scientology data provided many of the missing links between physics and humanities." (Dr. Puthof, noted for his work in the field of lasers, has recently completed the translation of *The Factors* (earlier discussed) into mathematical formulae. He writes "Coming in contact with this data provided a means whereby I could bring my desire to unify these two areas to fruition."

Fellow Scientologist Dr. David Groberg, psychologist at the Eastern Idaho Child Development Center, remarks: "I have found the data and technology of Scientology immensely helpful in my professional activities. Many problems which I have been dealing with and which have seemed very complex and confusing have become very simple and relatively easy to handle . . ."

Psychiatrist Dr. Frank Gerbode of Palo Alto, California, has personally studied the pastoral counseling methods of the Church and has stated "Scientology is a method of expanding human potential; its major emphasis is on taking people that are considered normal and increasing their basic ability level."

Other professionals who are members of the Church include noted ecologist and environmental planner Richard Reynolds ("Here is an entire philosophy based on survival, responsibility and understanding which has great application to the areas I'm concerned with."); John Brodie, star quarterback of the San Francisco

Counseling content focuses on pride of ownership, financial planning and home care and maintenance.

II SOCIAL REFORM PROGRAMS

Throughout the years of its existence, the Church of Scientology has actively fought the denial of individual human rights and growing unconcern for man's general welfare which typifies our modern age. In the United States, this campaign for social reform, entirely non-political in nature, has been directed primarily toward reforming the institutional psychiatric complex, the food, drug, and health agencies, and tax inequities. These reform projects, initially undertaken to protect the rights and welfare of the Church's membership, have gained support among a broad public which is increasingly dissatisfied with the performance of the various private and government agencies charged with its protection.

Churches have traditionally assumed the role of reformers within society. In a world in which obliteration of all life on the planet is a technical possibility, the need for an active role in behalf of the common good cannot be understated.

III INSTITUTIONAL PSYCHIATRIC REFORM

In accordance with its Creed, the Church of Scientology seeks the recognition of equal rights for all. Investigations conducted by the Church during the past twenty years have revealed the consistent attempted abrogation of these rights by the practitioners of institutional psychiatry. Legislation has been passed which violates the rights of the mentally ill by permitting their involuntary commitment on negligible grounds, cancelling their right to legal counsel and subjecting them to involuntary mental treatment.

During 1970 the Church published "A Declaration of Human Rights for Mental Patients" advocating proper legal representation when adjudicating the necessity for institutionalization, and informed consent to both institutionalization and treatment.

Through intensive investigation the Church has found the denial of human rights to be more widespread than is realized by citizens who have not themselves been involved with the psychiatric institutional complex. Patients are frequently denied private possessions, such as their own clothing or writing materials. More serious than this, however, are the brutal treatments administered under the guise of "help" which are actually far more deleterious in their effects than no treatment at all. Knowledge of the harmful side-effects of these treatments is knowingly and willfully withheld by their practitioners from the general public. As an example of this, electro-convulsive therapy, in which powerful electric shocks are administered to a helpless and often drugged patient, is known to have caused the breaking of bones, loss of memory and in some cases, death. Yet in 1972 printed newspaper interviews with psychiatrists advocated even broader use of this "treatment." The Church of Scientology has documented thousands of cases of these abuses, both through its own investigations and through the hundreds of people who have sought assistance from the Church, either toward effecting their own release or their loved ones, from mental hospitals, or in helping them recover from their institutional treatment.

V TAX REFORM

During the past several years, the Church's attention has increasingly been drawn to attempts by the United States Internal Revenue Service to check the activities of churches, particularly as these pertain to issues with so-called "socio-political implications," in particular, the conflict in Viet Nam, racism, poverty, welfare systems, medical care and economic maldistribution. A study by the Guild of St. Ives, a group of Episcopal attorneys in New York, pointed out that most major American churches consider that involvement in socio-political matters of moral implication is a proper and responsible religious activity. Historically, Church participation in such affairs has been conducted without government interference. Recent IRS threats against those churches engaged in these activities has resulted in some cases in a retrenchment in an area so vital and contributive to the spiritual health and conscience of the Nation.

It was as a result of reports of such pressure tactics that the Church of Scientology in 1972 undertook a nation-wide survey of 15,000 churches to determine the extent of IRS interference in their social reform projects. Although not yet complete, the survey indicates a greater amount of IRS intervention than was at first supposed.

Concurrent with the survey, the Church's journal FREEDOM embarked on a series of articles on the IRS in an attempt to provide its readership (both religious and secular) with a more complete picture of IRS policies and actions toward the taxpayer. Response to this series has been overwhelming. Evidence has come to light of extreme and harrassing measures taken by the IRS, often even illegal, in its efforts to acquire data. The agency has been shown to illegally tap phones; seize, open and read personal letters in the process of monitoring the private mail of tens of thousands of citizens; illegally "bug" phone booths and even record taxpayers' consultations with their attorneys.

One reader supplied the Church with over 200 IRS documents labeled "For Official Use Only." These documents, containing data of vital interest to the average taxpayer, were found to be ones which the IRS is required (by the Freedom of Information Act of 1966) to make available to the public. The agency has not

VI CHURCH OF SCIENTOLOGY COMMITTEE ON PUBLIC HEALTH AND SAFETY

In response to mounting requests from its parishioners and others for health and safety information not otherwise made available by government and private agencies, the Church, in 1972, established a Committee on Public Health and Safety. For a number of years previously, the Church had engaged in informal studies of food, drug and medical concerns and had compiled considerable evidence of abuse in these areas. As a more formally organized group, the Committee's purpose is to supply to the public sector data vital to national health and safety.

Regional committees are located in Honolulu, Los Angeles, Las Vegas, Portland, Austin, St. Louis, Detroit, Boston and New York. Each such committee has undertaken the compilation and dissemination of all existing data on health and safety specifically requested by the public, as well as the researching and publishing of any data concealed or not "emphasized" by the food, drug and medical organizations. The committee also investigates and issues reports on public complaints received to the Public Health area, and assists in obtaining and accomplishing required reforms.

The need for such a committee has become particularly apparent as regards the performance record of the Food and Drug Administration and the American Medical Association, each of which originally assumed a vital advisory duty in the public interest.

Unfortunately, the FDA in particular has been shown to defer to industrial interests in failing to furnish sufficient consumer representation; it has suppressed or altered findings where these would redound to the ill-repute of the agency. In the FDA's so doing, Congress, as well as the public, has been misled. Foods are permitted on the market which are filled with harmful chemical substances, and which have lost much, if not all, of their original nutritive value through excessive processing. Drugs approved for sale by the FDA have frequently been improperly

VII DRUG ABUSE REHABILITATION

The Church of Scientology has been very active since its inception in the field of drug abuse and criminal rehabilitation. Scientology, as an advocate of natural and self-generated modalities of self-transcendence, has been strongly opposed to the use of any kind of narcotic or hallucinogenic drug and proscribes by teaching, the use of such drugs by its members except where medically required. Research by its Founder, L. Ron Hubbard, has shown that some of the drug user's attention is usually trapped in the drug-restimulated experiences of the past, resulting in less attention available to perceive events taking place around him. The more "trips" and drugs he takes, the more likely this is to be the case. The frequent user tends to feel a bit blank, irresponsible or detached. If employed, he often responds to an order or a communication with a mental blankness, or with fixidity. Occasionally the sensations and feelings of the drug experience can recur spontaneously, with deleterious effect.

Quite aside from the effects of drugs on the user's body and mind, is the fact that the user learns to rely on some external agent or chemical to "do" things for him or "turn him on." In the process, he becomes less self-reliant and less able to control or change undesirable bodily or mental conditions, in direct antithesis to the goals of Scientology.

Any person taking drugs is not permitted to receive spiritual counseling from the Church until such time as he has discontinued drug use. There is, however, special counseling available to assist in rehabilitating a drug taker by the Chaplain of a local Church.

To combat the ever-growing increase of drug abuse amongst the young in the United States, the Church has sponsored and fully supported an extremely successful drug and criminal rehabilitation program called Narconon. Narconon, a non-profit organization incorporated in the State of California, is financed primarily through memberships, subscriptions, donations and governmental funding, both

receiving extensive guidance from the Church of Scientology of California. Released in 1967, Benitez now resides in Los Angeles, the home of the Narconon U.S. headquarters, with his wife and two children.

Today, Narconon operates 22 prison and community programs in the United States, Canada, Mexico and Sweden. Community programs, utilizing Narconon courses for rehabilitation of individuals outside of prisons and serving newly released Narconon prison members, began with a Toronto "Street Haven" program in March of 1972. The number of these programs continues to grow.

In the Youth Training School at Chino, California, in June 1972, the school staff completed a study of the Narconon program and issued a formal report that showed the Narconon program decreased disciplinary offenses by 86% while disciplinary offenses of the control group of other inmates increased 109% over the same period. The vocational school grade averages of the boys of the control group rose from C to C+ while those of the Narconon group rose from C- to B-.

Since Narconon's inception, the Church of Scientology has supported this deserving program through volunteer action, individual private donations and materials. In nearly seven years of the program's operation, over 86% of the inmates who have participated in the program and have been released on parole remained free of the criminal justice system. This compares with a typical 50% or less in most institutions using other methods of rehabilitation or none.

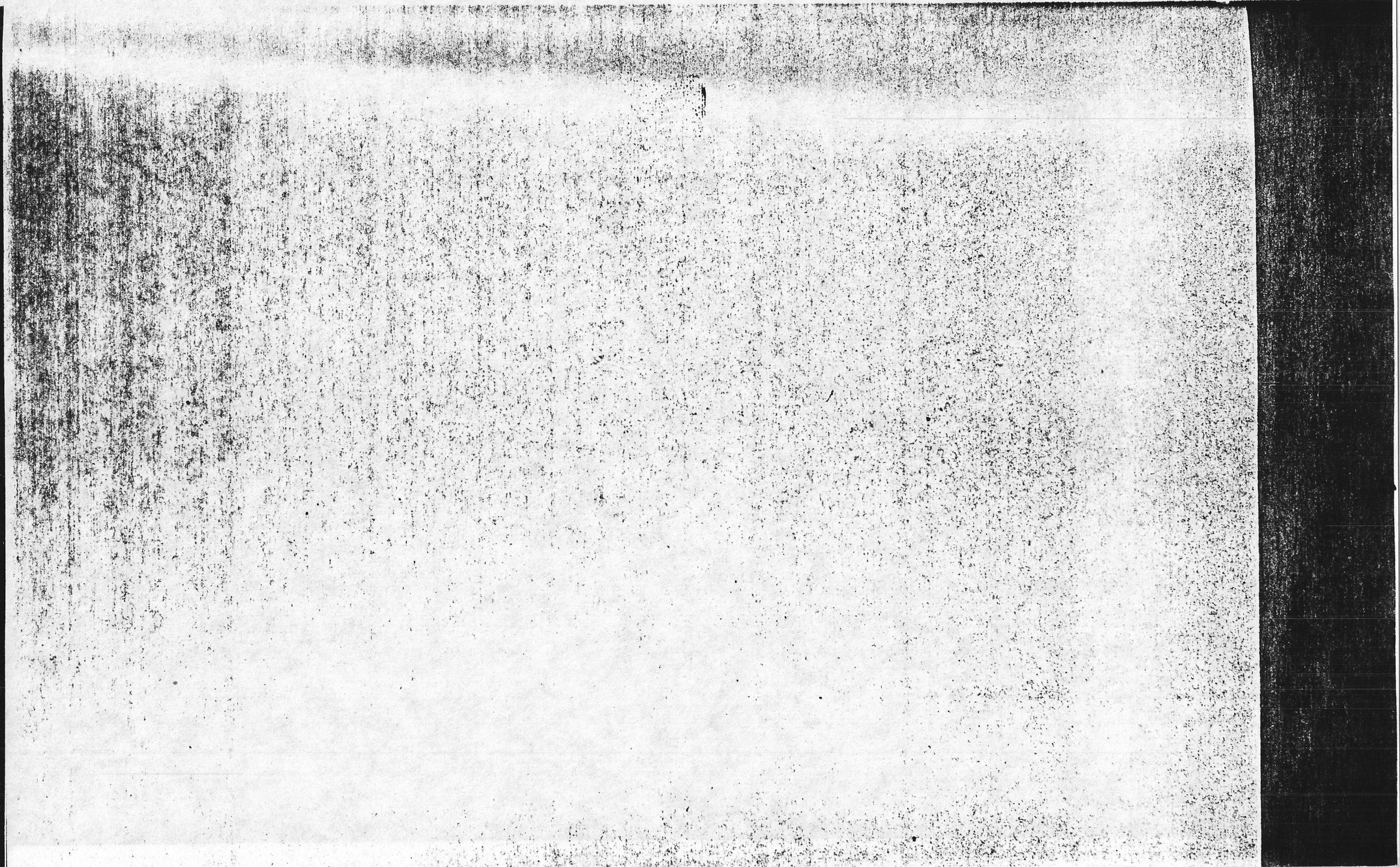
Based on a sample of sixty inmates released on parole, Narconon's results have steadily improved; and for those participants in the program paroled in the last year, the number who have remained free from further involvement in the criminal justice system has increased to over 95%.

As a result, recognition of Narconon's effectiveness has come from many quarters. The Intra-Science Research Foundation, a national foundation at Santa Monica, California, presented its first community service award to the Narconon Director, Lt. Col. Mark Jones, USMC (Ret.), in 1972. The award was presented by Professor Norman Kharasch, University of Southern California, in recognition of Narconon's service to the community. Most recently, Buckminster Fuller, architect, engineer and philosopher, donated part of the proceeds of his most recent book *Buckminster Fuller to Children of Earth* to Narconon for use in its drug program. Further praise has come from numerous governmental officials throughout the world and Narconon has been officially recognized as the largest and most successful drug abuse rehabilitation program in the United States, an achievement of which the Church of Scientology is extremely proud.

At the heart of the Church of Scientology's social philosophy is this type of civic activity. As an integral part of the very doctrine of the Church, active social reform, is in itself religious activity. At a time when drug abuse and addiction is a major critical social problem in the United States, the Church of Scientology is at the forefront in its attempts to stem the rising tide of drug abuse and related crime in all its forms.

Appendices

DEPARTMENT OF ARCHIVES • DOCUMENTS



William Benitez, Founder of Narconon and Scientologist, following a meeting with Governor Burns of Hawaii regarding setting up a Narconon program in the Hawaiian prison system.

at a national and State level. The name "Narconon" is a coined word derived from "non-narcosis," or "the absence of stupor or insensibility." This in fact is an accurate statement of what Narconon's procedures are designed to do: to gradiently reduce the participant's stupor and insensibility in life, and to enable him to create the conditions and behavioral patterns which will be favorable to his success.

The Narconon program was first established in Arizona State Prison by an inmate, William Benitez, who had succeeded in combating his own drug addiction after reading and rigorously applying the data found in several Scientology books in the prison library. Benitez incorporated some of the basic Scientology methodology of study and communication into a program to help other inmates after

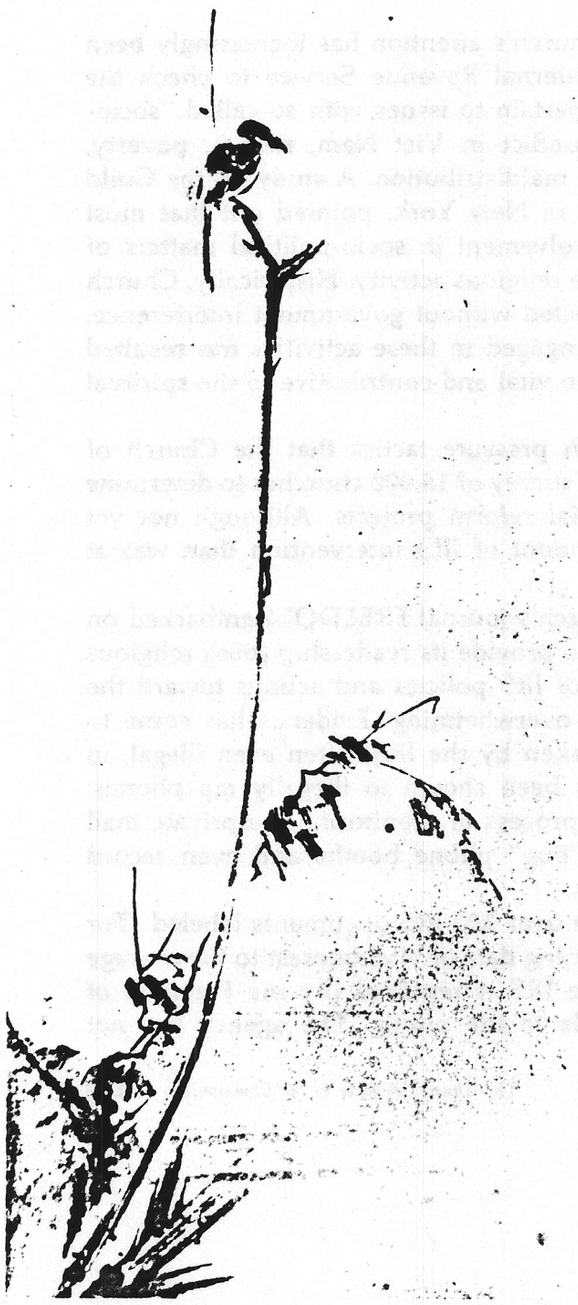
or insufficiently tested. Even proof of harmful properties has not always been sufficient for the FDA to prevent some items' distribution. One example of negligent drug abuse by the FDA was its approval of the administering of amphetamines, such as Ritalin, to so-called "hyper-active" children in the nation's school systems. Recently covered in depth by the Las Vegas committee, the use of Ritalin was found to be based on inconclusive testing and misinformation as to the side-effects of the drug, which are many and varied. The Church has additionally found that this drugging has been prescribed and administered by non-medical personnel lacking sufficient training to judge the students' needs and has even been given indiscriminately to "problem" children rather than emphasize teacher-student interface in addressing the actual problems of the students. This data, as well as that obtained in other studies, has been supplied to other affiliated groups who are also involved in combatting these abuses of the public trust.

Growing public disaffection with decaying health care and skyrocketing medical costs has aroused public interest in the resolution of the difficulties currently disrupting the medical profession. The AMA, long accountable as a private organization for the quality of health care in this nation, has sorely failed in its responsibilities. Our infant mortality rate is higher than in fourteen other countries. Admission rates to medical schools are being unconscionably limited by AMA requirements, despite great increases in population. Hospital staff appointments are often dependent upon membership in local or state medical societies (branches of the AMA), denying employment to qualified personnel.

The Church of Scientology Committee on Public Health and Safety is currently launching a full-scale investigation of the AMA, its policies, and its role in the decline of US health care.

complied with this Act and has persisted in a course of maintaining the secrecy of its operating policies. The editors of FREEDOM, therefore, as an effort to provide the public with this information, compiled and summarized these documents, publishing them in a bound volume, 200 copies of which have been made available to news media, tax reform groups and concerned members of Congress. FREEDOM also printed the synopsis as "The IRS Papers" in its issue No. X.

A second volume of IRS documents is currently being compiled, a report on the grass-roots tax rebellion is in preparation, and FREEDOM is continuing its series on the IRS, particularly in in-depth interviews with former IRS agents.



Further investigations are underway, with additional support from other common interest groups, such as the Citizens Commission on Human Rights and the American Association for the Abolition of Involuntary Mental Hospitalization (A.A.A.I.M.H.). Some of these investigations are being held at the request of state legislative officials. In addition, the Church of Scientology's independent journal, FREEDOM, has, since its inception, urged the abolition of psychiatric abuses.

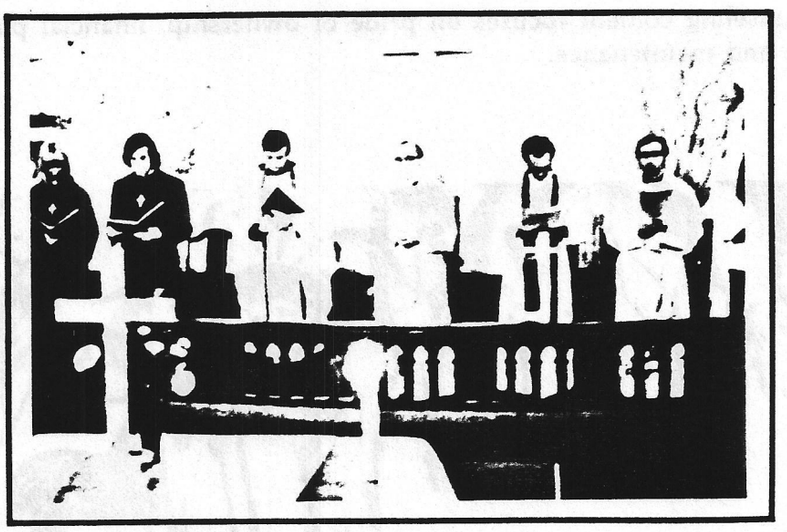
The continuing growth of public interest in this domain is in part the result of the unceasing work of the Church to make known the abuses prevalent in the field of institutional psychiatry. The recommendations, as outlined in the Declaration and in the Church's reports, are becoming more broadly known and accepted throughout the nation.

IV TASK FORCE ON MENTAL RETARDATION

During the past four years the Church has seen an ever greater need for involvement with certain classes of people who, through lack of proper facilities directed toward their care, have been largely placed in mental institutions and forgotten, although they are not classifiable within the purview of psychiatry. One such group is the mentally retarded.

The Task Force on Mental Retardation sponsored by the Church of Scientology began its work in the area of care and service facilities for the mentally retarded late in 1971. Its first report, released after eight months of investigation of California's State services to the retarded, found overwhelming inefficiency and lack of coordination among the seven State agencies charged with the welfare of the retarded. The report pointed out, among other things, the failure of the State agencies to educate all the retarded, the failure to find placements in the community for those retarded no longer requiring institutional hospitalization, and the failure of the agencies to coordinate activities and programs for the mutual benefit of the parent and child.

Among the report's recommendations are that all the retarded be educated, that the State place a priority on moving all retarded who are not in constant medical need from State hospitals into community facilities, and that Board and Care facilities should be required to meet higher standards of care.



In support of the California State Supreme Court decision declaring the Dixon-Arnett Bill unconstitutional, the Church of Scientology participated in an ecumenical Prayer Day at the United Temple Methodist Church in Los Angeles, under the direction of Reverend De Jarma.

The Dixon-Arnett Bill imposed heavy fines on employers hiring illegal aliens and was declared unconstitutional as US citizens with Mexican surnames were being denied employment.

In addition to Church of Scientology's participation, representatives from the Presbyterian Church, Catholic Church, Methodist Church, and Anglican-Lutheran Church joined in offering thanks for the restoration to US citizens of their right to work. Pictured above (far left) are Rev. Malkin and Rev. Beeney of the Church of Scientology of California.

Church sponsorship and participation in community religious events such as these are numerous and in accordance with the Church Creed.

49ers and 1970 NFL Most Valuable Player ("I got interested in Scientology when my arm was sore and in short order my arm was better"); actress Karen Black, 1971 nominee as Best Supporting Actress for her performance in "Five Easy Pieces" ("Scientology makes *you* really *you* . . . It makes you able to get into a position so that you can fulfill yourself."); and the noted young actor Robert F. Lyons ("Getting Straight," "Dealing") adds that once he had become a Scientologist "things really started snowballing (professionally) and they haven't stopped yet!"

The Church's stated aim is to bring the humane and cultural benefits of its teachings and practice to an ever broadening social sphere. In forwarding this aim the Church has become more and more a force in local community action.

A recent major project of the Church, initiated in the latter part of 1972, involves the counseling of low-income families in the Los Angeles area, as part of a U.S. Department of Housing and Urban Development program in housing redevelopment.

The Declaration of the purposes of the Department of Housing and Urban Development Act of September 9, 1965, states that "The general welfare and security of the Nation and the health and living standards of our people require, as a matter of national purpose, sound development of the Nation's communities and metropolitan areas in which the vast majority of its people live and work."

In accomplishing this purpose, the Government assists housing and urban development programs that will encourage families to buy houses they could not otherwise afford. The Government underwrites the costs involved, and sponsors non-profit housing redevelopment corporations which are responsible for purchasing and redeveloping houses falling within specific price ranges. These non-profit corporations are additionally charged with selecting a counseling agency which will advise the families purchasing these houses. The requirement for a counseling agency in any H.U.D. contract in the area of housing redevelopment was established by an Act of Congress. The counseling agency then selects the qualified purchasers, generally from extensive waiting lists, who wish to participate in the H.U.D. housing program.

Due to the substantial contribution made by the Church in the general field of counseling, officials of the Continental Church in Los Angeles felt a significant service to the community could be provided through service as a counseling agency for the H.U.D. housing redevelopment program. Application was accepted by the Department of Housing and Urban Development late in 1972, and the Church is now counseling families in Los Angeles for this program.

The Church counseling component is composed of Scientology parishioners with backgrounds of professional expertise directly pertinent to successful home ownership. Among those parishioners donating their time to the counseling are lawyers, accountants, architects, interior and landscape designers, and educators.

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Article the fifth. No Soldier shall, in time of peace, be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

Article the sixth. The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Article the seventh. No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case, to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use without just compensation.

Article the eighth. In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defence.

Article the ninth. In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise re-examined in any Court of the United States, than according to the rules of the common law.

Article the tenth. Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Article the eleventh. The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

Article the twelfth. The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

Frederick Augustus Muhlenberg Speaker of the House of Representatives.

ATTEST,

John Adams, Vice-President of the United States, and President of the Senate.

John Beckley, Clerk of the House of Representatives.

Sam. A. Otis Secretary of the Senate.

Chapter IX: The Church: A Force in the Community

In the case of United States v. Richard Joseph Engle, the United States moved that the District Court dismiss an indictment of refusal to be inducted into the Armed Services against Engle, a Minister of the Church.

Reverend Engle requested a draft deferment on the grounds that he was a Minister of the Church of Scientology. His request was denied, at which time he refused induction, again on the grounds that he was exempt from military duty as a Minister. He was then indicted for failure to submit to induction into the Armed Services.

The United States Government, on advice of counsel, requested that its case against Engle be dismissed on the grounds that he was a duly ordained Minister in the Church of Scientology.

From this action alone it can fairly be judged that the United States Federal Government holds meritorious regard for the Church of Scientology's status as a religious organization, and acknowledges that the Church's Ministers should be treated as are all ministers of religious organizations.

Again in the field of Selective Service, the Selective Service System allows Conscientious Objectors to perform their required two years of non-military duty at various local Churches of Scientology. In so doing, the Government recognized the work and activities done by the Church of Scientology for the public welfare and benefit.

Another recent judicial decision (United States of America v. June Margaret Lake) upholding the Church of Scientology's religious status was rendered on October 19, 1972, by Oral Decision of the Special Inquiry Officer, File A18-232-265 Kansas City. The case involved the Immigration and Naturalization Department's effort to rescind the non-immigrant status of Reverend June Lake, a Minister of the Missouri Church of Scientology, on the grounds that Scientology was not a bona fide religion. Reverend Lake is a citizen of Australia, and was granted non-immigration status as a minister of a religious denomination.

The sole issue in this litigation was whether or not Scientology was in fact a bona fide religion.

The Special Inquiry Officer found, after receiving testimony about the Church and its organization, that the criteria necessary to determine the validity of a religious organization had been met by the respondent's (Reverend Lake's) presentation. The Officer held that Reverend Lake was lawfully accorded permanent resident status as a Minister of the Church of Scientology.

In a series of cases involving disrelated circumstances and causes of action, the courts have, via an unbroken series of judicial precedents, firmly upheld and sanctioned the religious nature and bona fides of the Church of Scientology.

Today, over 200 Churches and Missions of Scientology are located on almost every continent with a total membership in the millions, and the Church is actively pursuing its religious activities in every nation in which it is located.

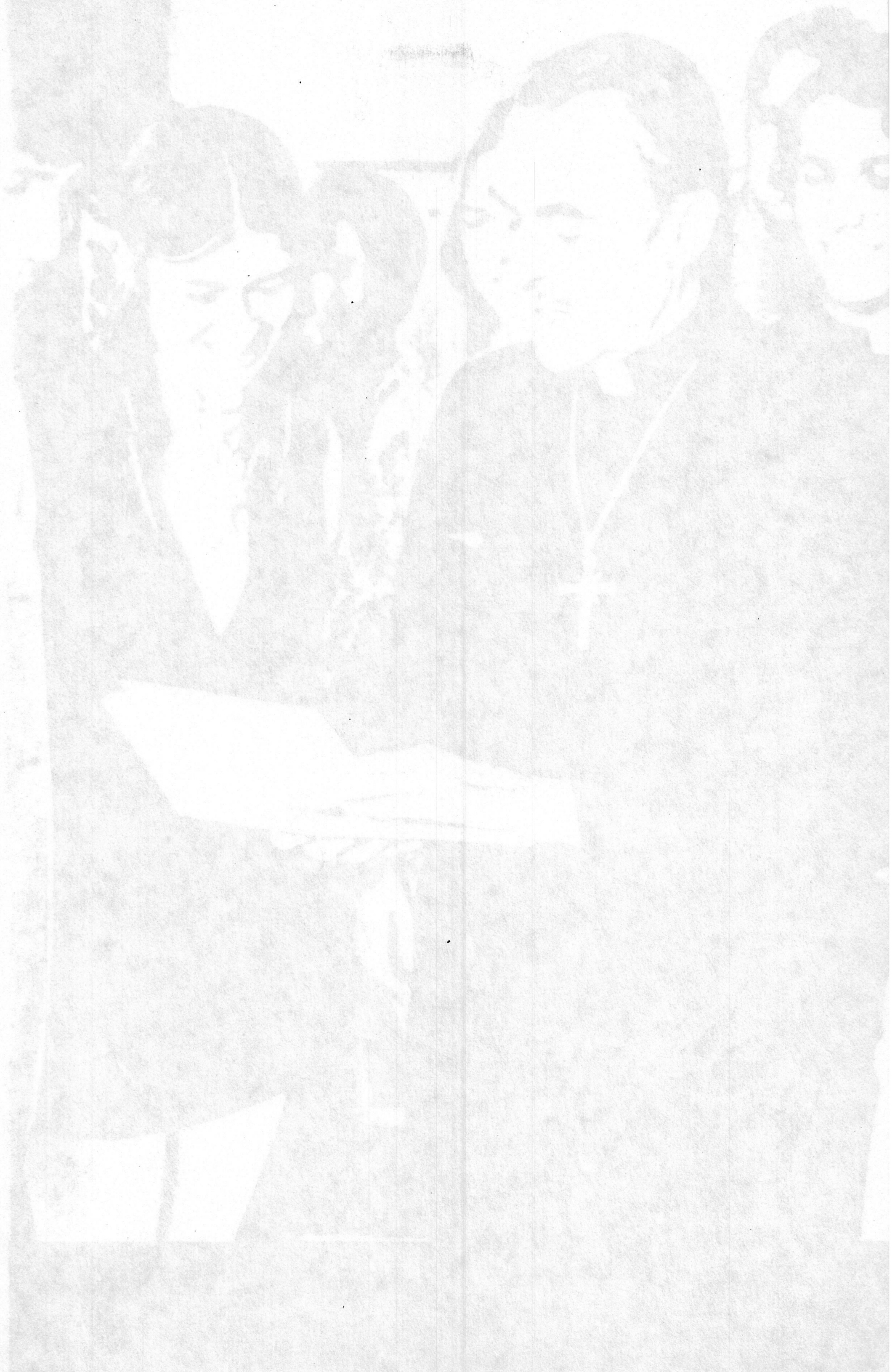
Though the Courts of the United States have avoided the problem of drawing guidelines for "religion," they have defined the adjective "religious."

In Washington Ethical Society v. District of Columbia (1957) the United States Court of Appeals for the District of Columbia Circuit said:

> Reference to standard sources of definitions discloses that the term "religion" and "religious" in ordinary usage are not rigid concepts.

The Courts have consistently defined "religious" so as to include concepts which differed from orthodox and popular religions. Interestingly, not even "a belief in God" is necessary to be "religious." United States v. Seegar (1965); Washington Ethical Society v. District of Columbia (1957).

A doctrine or tract adheres to the norms laid down by the Supreme Court for "religious" if 1) it professes existence of a Supreme Being. McMasters v. State (1922); or 2) if it professes the immortality of man's soul. McMasters v. State; or c) refers to man's spiritual relationship to the Universe. Fellowship of Humanity v. Alameda County (1957); and/or 4) a code of conduct governing man's relationship with his fellow man. State v. Amana Society (1906).



A class of young theological students discuss a point of scripture with their mentor.

II THE CONFESSIONAL

The need for an individual to be able to cleanse himself spiritually by confession of sins has long been recognized in religion, and has played an important role in religious practice for at least 2500 years.

A person who transgresses against his own moral codes and the mores of his group Dynamic violates his spiritual and moral integrity. Such transgressions or harmful acts are called, in Scientology, "overt acts" or "overts," though they may be open or concealed. A person having committed an overt and then withholding the fact of that overt, and withholding himself from committing further overts, will draw away from his fellows. His group itself will thereby lose integrity as it becomes divided and lacks wholeness.

The Scientology Confessional is that Auditing (pastoral counseling) which enables a parishioner, within the reality of his own moral codes and those of his group, to reveal his overts, so that he no longer requires to withhold himself or his actions. By doing so he enhances his own integrity and that of his group.

The Scientology Confessional enables the individual to confess to overts without duress. It is bound by the Auditor's Code, which stresses the confidentiality of any utterances in Auditing. Disciplinary action forms no part of the Confessional, as discipline goes beyond the realm of personal morals and ethics into the realm of Justice.

The counseling procedures by which Scientology confessional processing is delivered are new; they are not the same as those used by any other religion. But the Scientology Confessional follows in the longstanding tradition of all religions in providing a means for the individual to admit to and take responsibility for transgression against the mores of the group and so regain spiritual integrity and composure.

As practiced in the Church of Scientology, Ethics is a rational system voluntarily adopted by members of the Church, containing rules of conduct intended solely to promote the obtaining of spiritual betterment. In practice, it derives from the Vinaya Pitaka, the Buddhist book of ethics, written about 2500 years ago. The 1965 Buddhist Annual states in its summary of the Vinaya Pitaka:

> These rules of conduct are intended for the *rehabilitation* of an erring monk rather than to punish him. The rules are known as; morality consisting in restraint, with regard to the monk-rules. Except for the four major offences called Parajika (defeated), which entail on the offender the expulsion forthwith from the Order, all the infringements of monastic conduct could be atoned for in the manner prescribed in the Vinaya Pitaka.

Like the Buddhist system, the Church of Scientology has prescriptive moral codes intended for adherents: one is a Code of pastoral practice, the Auditor's Code; another is the Code of a Scientologist.

The Code of a Scientologist is established to provide a covenant of right conduct for adherents of the Church with regard to matters involving the Church itself. In essence, this code stresses the duties of members in applying Scientology toward bettering social conditions. The Code provides a practical illustration of the ethical standards and duties the religious teachings of Scientology are dedicated to achieving within its congregations. Its precepts are such as: "To use the best I know of Scientology to the best of my ability to help my family, friends, groups and the world" and "To decry and do all I can to abolish any and all abuses against life and Mankind." Scientologists are encouraged "to stress the freedom to use Scientology in all its applications and variations in the humanities." There are some twenty clauses in all.

The Scientology Pastoral Counselor undertakes and is trained to observe all aspects of the Auditor's Code; this Code imposes definite regulations and ethical standards to be abided by in the counseling situation at all times, even, "I promise to keep all Auditing appointments once made." The Code contains the canons of strict ethical relationship the minister is bound to maintain with his parishioners. Deviation from the standard stipulated in the Code is brought to the attention of a disciplinary board and if continual and severe could result in the suspension or revocation of certificates or membership, or both.

A further Code, the Code of Honor, has been written for each and every person to follow as he chooses. L. Ron Hubbard points out that such a code is not enforced or enforceable. A higher and more visionary ethical code as contrasted with a moral code, it must all the more be practiced on an entirely self-motivated basis.

Any infringement of the codes of discipline of Scientology is examined for its severity and given appropriate penalties, which may range from mild reproof for an error to expulsion fron the Church for very serious offenses.

restrained from violence against staff members or have tried to foment trouble for the Church by false charges.

The laws of most states and nations allow the Ministry to administer spiritual healing and to pastorally assist the insane. Indeed, the early Christian Churches devoted a large part of their activities to such treatment, historically known as Exorcism.

It is a critical but insufficiently recognized problem that institutional psychiatry lets loose upon the society some of its worst anti-social elements without, in most cases, actually correcting or even improving their mental state. This tendency to recidivism of the criminally insane is one of the reasons—the principle one—that the Churches of Scientology (more often, perhaps, a target for such individuals) are so vocal in requesting reforms of psychiatric practice.

However, the Churches do not have nor do they wish to maintain the facilities to hospitalize and medically treat the sick or insane and policy is of long duration and in force that the Church focus its operation on the needs of the larger society as a responsible social unit.

Therefore, for twenty years, it has been firm policy to require that "The Pledge of Offering" be read, understood and signed by applicants for religious services, to ensure they are under no possible misapprehension that they will be given treatment for physical illness, neurosis or insanity.

Such an applicant for service may have heard or read that he can obtain "treatment for diseases or insanity" at the Church . . . he may have misinterpreted any claims made as omitting spiritual and other qualifications and as applying to everyone everywhere. He may have missed the very early disclaimer in *Dianetics, The Modern Science of Mental Health* regarding results being doubtful on certain cases or have included himself within the large percentile of the normal populace on whom the Church's spiritual exercises have proved effective.

It cannot then be left to chance that he or she has assimilated these things nor can the possibility that he is falsifying his condition, as above, be disregarded.

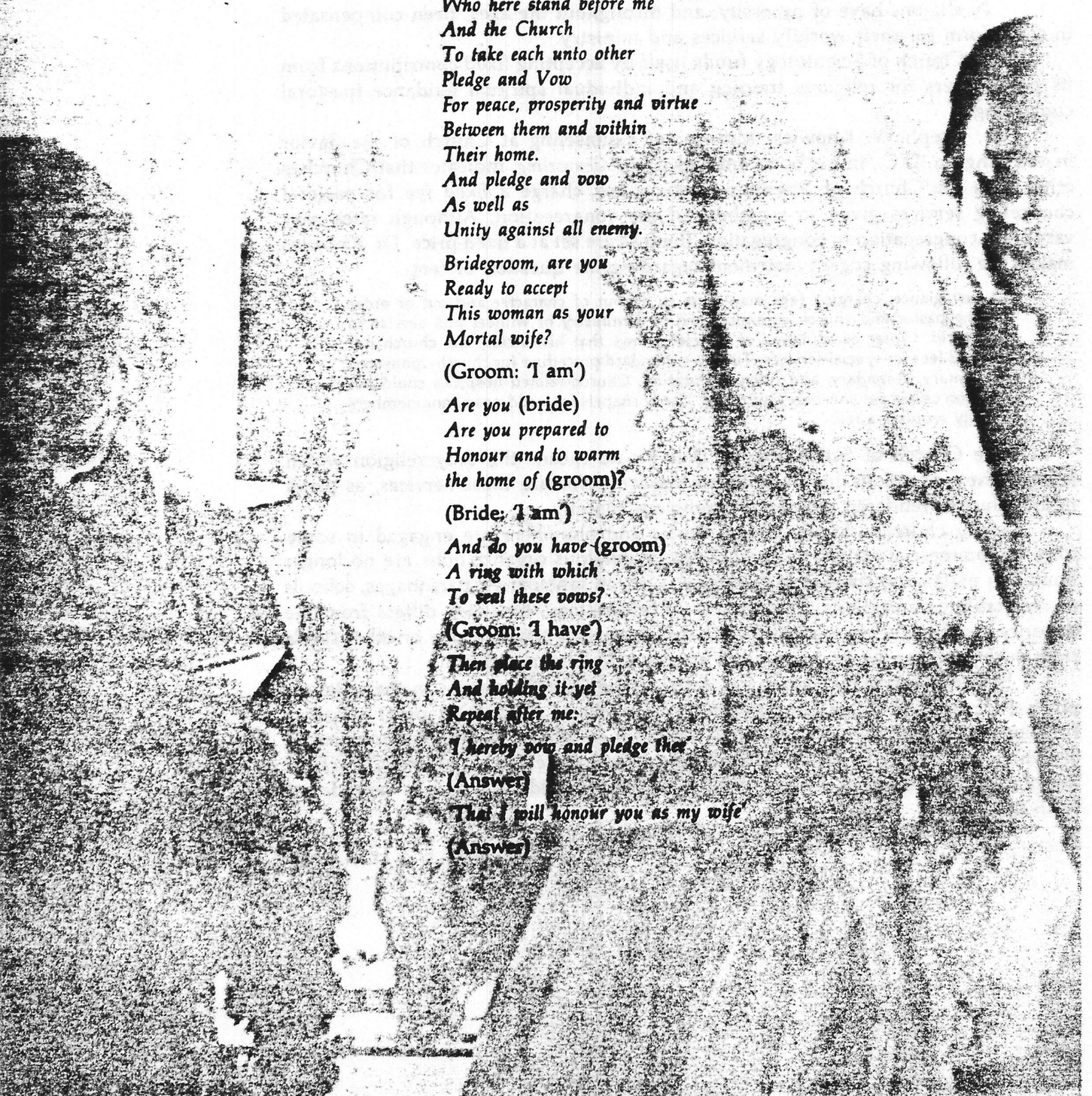
Therefore each parishioner is required to read and sign the "Pledge of Offering" and later, with a Minister, fill out what is called a "White Form" (an application requiring basic personal data including any medical problems or psychiatric history).

The early 1950 Dianetics foundation which briefly accepted the sick and insane did so only because they had medical doctors and psychiatrists in attendance and in the employ of the respective organization. These early activities, however, were never part of Scientology, were under other control than Mr. Hubbard's and had long ceased to exist before the Churches came into being.

Dianetics and Scientology as subjects, and the Churches, which propagate and utilize their practical wisdom, exist only to bring a greater spiritual awareness and beingness to Man in an age of crisis and challenge . . . and, properly safeguarded, will continue to expand their ethical responsibility to do so.

A Sunday service in the chapel of the new Scientology church building, Hollywood, California.

SINGLE RING WEDDING CEREMONY
Performed by a Minister of the Church of Scientology



Today we join in Wedlock
(Bride) *and* (Groom)
Who here stand before me
And the Church
To take each unto other
Pledge and Vow
For peace, prosperity and virtue
Between them and within
Their home.
And pledge and vow
As well as
Unity against all enemy.

Bridegroom, are you
Ready to accept
This woman as your
Mortal wife?

(Groom: 'I am')

Are you (bride)
Are you prepared to
Honour and to warm
the home of (groom)?

(Bride: 'I am')

And do you have (groom)
A ring with which
To seal these vows?

(Groom: 'I have')

Then place the ring
And holding it yet
Repeat after me:

'I hereby vow and pledge that'

(Answer)

'That I will honour you as my wife'

(Answer)

III MISSIONS

Any qualified Minister of the Church wishing to establish a Church Mission applies to the Mother Church in England. If his qualifications and application are found meritorious, the Church of Scientology of California, as the Continental Church, issues to the individual making the application a Religious Charter.

This charter gives official sanction to the recipient to conduct a Mission and congregation in the area specified. The mission is conducted as a trust for the benefit of parishioners in that region. All such Missions are non-profit organizations and many have evolved into full-fledged Churches of Scientology.

Today, in the US alone, there are large and established Scientology Churches in eleven states. Over 200 Churches and Missions of Scientology are located on every continent with a total membership in the millions, and the Church is actively pursuing its religious activities in every nation in which it is located.

IV HUBBARD ASSOCIATION OF SCIENTOLOGISTS, INTERNATIONAL

The Hubbard Association of Scientologists International (HASI) is a Religious Fellowship. First incorporated in Arizona in 1954, the purpose of HASI is to engage in research into the human spirit and life sources and to use and disseminate the findings of such research for the spiritual enlightenment of its members and mankind at large. A non-profit religious corporation, the HASI was the first corporate vehicle expressing the spiritual and humanitarian aims of organized Scientology. The requirements for membership in the HASI are as follows:

1) A personal belief in the spiritual nature of Man.
2) A member in good standing of a Church of Scientology.
3) Agreement to uphold the Ethical and moral codes of the Church of Scientology.
4) Agreement with the religious aims and principles of the Church of Scientology.

Most parishioners of the World Churches of Scientology are also members of HASI. The membership privileges include reduced subscriptions to Church publications, recorded sermons, and receipt of official Church newsletters, magazines, and religious announcements.

L. Ron Hubbard, founder of the world churches of Scientology.

Although he no longer directs the activities of the World Churches, its Boards of Directors have the right to use the Hubbard name in matters of sanction, and have bestowed on him the honorary title of Founder.

He is, quite naturally, venerated by Scientologists everywhere, and continues to receive enormous volumes of personal communication from both his fiction readers and the parishioners of the hundreds of missions and Churches across the globe. L. Ron Hubbard takes great care to maintain this huge volume of personal correspondence for he deeply values and is friend to all.

As the publisher of Mr. Hubbard's fiction works stated, "Few men, in their own lifetime, have influenced so many people in such a deep and personal way as L. Ron Hubbard."

on Dianetics published in 1950).

It was not that Mr. Hubbard felt physically ill persons, or the neurotic and insane could not be assisted religiously (indeed, under the laws of almost every state and nation the minister may spiritually counsel and treat such individuals), but rather, as he has often stated verbally in sermons and lectures, that engaging in and stressing physical healing and treatment of the neurotic and insane was too limited and narrow a channel for the Churches to serve their communities and the world betterment of the vast majority of the human race who were neither physically infirm or insane. To exemplify this teaching, the organizations of Scientology, from 1954 on, used the motto "Making the Able More Able". It is from this principle and related policies that any conflict between the Church and organized medicine or psychiatry stems: for the Church seeks to persuade these professions to more humanely deal with their own human charges, and has in fact made marked progress in this area of needed reform by demanding that the medical profession improve its public services, and also insistence on basic reform in institutional psychiatry, demanding it eschew and repudiate many of its more brutal practices, e.g. psychosurgery and electroconvulsive therapy.

The International Board of Scientology Organizations, currently located at the Mother Church at Saint Hill Manor, East Grinstead, England, is concerned with the worldwide propagation and defense of the Faith, receiving voluntary tithes from all Churches and acting as a fiduciary in that capacity. It also issues doctrinal directives and advices of a technical nature as well as administrative policy, and sets world ecclesiastical standards. These edicts are either circulated or not, by the local Church boards, depending on their relevance to specific local situations. Annually, the Board of Directors in each Church meets to decide whether their Church will permanently accept and utilize pertinent directives issued in the previous year.

The Church of Scientology of California has been the continental headquarters of the Church since its incorporation in 1954, and is the senior ecclesiastic body in the United States.

St. Hill Manor: Headquarters of the World Churches of Scientology.

iv. *The Handbook for Preclears,* copyright 1951, was originally written as an exercise book for persons who had already become parishioners and wanted spiritual drills they could do themselves when they did not have pastoral counseling available, or between periods of counseling. *Self Analysis,* copyright 1951, is another such book. Both publications contain basic information and essays and were intended to furnish self-help to those who wished to apply them, and could not afford personal attention. Any beneficial results claimed for the use of these volumes would only be achieved depending on whether or not the person fully understood and consistently applied them and thus were qualified by the ability of each reader to do so.

v. *Scientology 8-80* is, as noted in its complete title, a work concerned with the discovery and increase of life energy, or Theta. As *A History of Man* depicts the Fall from grace in Scientology terms, this text also describes a path back to enlightenment by detailing the structure of ancient spiritual transgressions and how they may be relieved through Auditing.

vi. *Scientology 8-8008,* copyright 1953, sets forth and discusses The Factors, formal verse comprising a vision of the beginning of life, the creation of the physical universe, and the role of man. In *Science of Survival,* L. Ron Hubbard contemplated the characteristics of Theta existing as Man; in *8-8008,* he explores the near-ultimate capabilities of the fully awakened and creative spirit.

vii. *The Creation of Human Ability,* copyright 1954, includes the further evolution of the Axioms; the first statement of the Code of Honor, an ethical code for all men, based on the certainty of spiritual values; the Code of a Scientologist, a covenant of right conduct for adherents of the Church, the Auditor's Code, the canons of strict ethical relationship which the Scientology pastor is bound to maintain with his parishioner during the exercise of his faith.

The book records a number of sermons given by L. Ron Hubbard tracing the roots of Scientology through the earliest recorded formulations of Eastern Wisdom in the Veda, through the Tao, the Dhyana, Buddhism, the Judeo-Christian tradition and culminating in the works of Western seekers of truth. This tract signals the final and complete transitions from the purely philosophic, to the wholly religious realm, of Scientology Doctrine and Practice.

Also in this text is a series of confessional procedures, such as "Granting of Beingness," "Expanded Gita," and "The Rehabilitation of the Human Spirit," all of which are concerned directly with freeing the Thetan from his corporeal bondage.

viii. *Dianetics 55,* written in 1951, copyright 1955, discusses at length the awareness of awareness unit, and also the A-R-C Triangle. The subject of Communication—and its practical and procedural uses in pastoral counseling—is treated in depth. The final chapter is devoted to Exteriorization, that state of the Thetan existing outside of the body and free of the Material universe.

and religious ethnology for more than a quarter of a century, he had communicated very little about it publicly. He financed his extensive private researches by popular writing and was well known in that field and was already a famous name in both New York and Hollywood as a writer and explorer. During long service in World War II he had become physically disabled and had emerged from the war scheduled for retirement. However, by 1949 he was not only well but was suddenly requalified as in excellent condition and "fit for all duties of his rank and grade". As it was judged after the war he could not possibly recover, his improved condition caused considerable amazement among his many friends, including the editors mentioned, and a minor furore in medical circles.

At the insistence of these editors, he wrote a small monograph on his work. This did not, however, satisfy their enthusiasm, although it was passed hand to hand and has been recopied privately in various parts of the world. Nothing would serve but a proper book providing a full exposition of the subject, and the editors coaxed him to write the book which came to be called *Dianetics: the Modern Science of Mental Health.* The word "Dianetics" was coined by the science editor. The book itself was titled by the other editor, who was also a psychiatric text book publisher, and who arranged publication.

However, Mr. Hubbard managed to preserve a spiritual context for the work as noted in its outline above. Although the medical doctor introduced and stressed the element of psychosomatic healing, there is a disclaimer on pages 382–3 which clearly states that the subject has doubtful application to those with former mental treatment and on page 151 there is a footnote concerning the Institutional case which indicates that the present work does not pertain to that field.

The book was an instant success and was at the top of the national best seller lists for a long period.

Mr. Hubbard took residence in the Arizona desert in the following year and, resisting the demands of his early associates to forego further "unscientific" investigation of life sources, reincarnation, and the human soul, followed unswervingly the spiritual intimations and data of his research into the fuller revelations and resulting general development of Scientology the religion.

Dianetics had many successes in its original form, but its simple, interpersonal techniques today are considered obsolete. Twenty-three years of additional Hubbardian research in the field of the human spirit have succeeded that work (including tens of thousands of research papers, and more than 25,000,000 words of taped lectures and sermons). This obsolescence of early Dianetics is extremely well known to Scientologists, yet there is a general parishioner resistance against any rewriting of the original text, since they trace to it the dawning promulgation of their religious beliefs.

In Chapter 4, Book II, "The Demons," Hubbard describes his first-hand studies of mysticism and metaphysics. There is reference to astral projection, telepathy, and prescience. This chapter goes on to explain the phenomena of demonology as being based on parasitic mental circuits in the engram.

In Chapter 6, Book II, "Emotion and the Dynamics," we have the first Hubbardian reference to emotion as a "theta," or life force, quality.

In Chapter 10, Book II, Hubbard discusses the source materials for Dianetics, including Hindu writings, philosophical works of the Greeks and Romans, and the latter efforts of Francis Bacon, Darwin, and Herbert Spencer. In this chapter, the future of Dianetics is envisioned. There is a discussion of justice and its administration based on proper establishment of value judgements by unabberated individuals. An attempt is made to define "good" and "evil" and the relation of these concepts to enhanced or inhibited survival. War is decried as the result of the irrationality imposed on man by the Reactive Mind.

Chapter 7 of Book III, "Emotion and the Life Force," contains a theoretical discussion in which it is suggested that the destructive emotional force contained in painful experiences of the past (engrams) bind up and encyst the life force which animates that human being. This life force is postulated as similar to the Bergsonian "elan vital," a non-material agency which organizes matter into living forms. Hubbard also discusses the possibility of restoring life by infusing the dead individual with new "life force." The identification of the emotional drives for survival in man and the self-determination of the life force principle are a consistent theme throughout the book.

Engrams and the influence of the Reactive Mind diminish life force. Dianetic processing, even at this early stage, was addressing this life force. In the Analyzer Schematic on page 425, the Analytical Mind is diagrammed. This diagram shows the life force animating the Analytical Mind.

These first books discuss the basic nature of Man, which is believed to be good, and speculate as to his Essence . . . an "awareness of awareness unit" . . . a spiritual Being seeking to survive in material terms. This will to survive courses through eight Dynamics: 1. in terms of self as an organism, spirit or name; 2. the family; 3. groups; 4. all mankind; 5. all life; 6. the physical universe; 7. thought; 8. the Supreme Being—as previously elaborated here.

According to the Dianetic Trilogy, man's survival is hindered by his experiences of having failed in the past. The pain of his failures form psychic encumbrances termed Engrams. Dianetic philosophy held that to return to man his full potential to survive, man needed practical counseling to help him confront and understand his limitations, and thus be free of them.

The book was written at the demand of an editor and a publisher who had become aware of Mr. Hubbard's researches by observing what they considered a "miracle" of improvement from his application of them to his own life. Although Mr. Hubbard had already been vitally concerned with the field of the spirit, mind

Apart from the basic metaphor of the relation between Spirit and Matter, the Cross has additional meanings.

For example, the four arms point to the four Cardinal points of the Compass—North, South, East and West, thus symbolizing the idea that Spiritual development, true Religion, extends in all directions, and covers *all* of life, not just one fragment of it.

In the Scientology Cross, the main horizontal and vertical arms end in the standard heraldic symbols for leaves and flowers. In heraldry, this would be called "Cross Fleury" or "Flowery Cross."

The meaning of this insigne applies to DIANETICS, the first broadly published account of the philosophic and spiritual researches of L. Ron Hubbard, the Founder of the World Churches of Scientology. As such it is an integral sub-study of Scientology tenets and doctrine. In his book *"Dianetics, The Modern Science of Mental Health,"* published in 1950, L. Ron Hubbard posits the original Four Dynamics—four ways in which Life urges toward Survival. These are, as earlier discussed, the urges to survive (1) for oneself, (2) for sex and family, (3) for one's group, and (4) for Mankind as a whole. Dianetics, a study embracing these four Dynamics, seeks for the ordinary Man or Woman a full *flowering* of personality in these sectors.

Yet this deals only with the vertical and horizontal Arms. There are also four additional parts of the Scientology Cross—i.e. the Rays which come from the centre. These four diagonal Arms or Rays symbolize the Four extra Dynamics encompassed in Scientology, and discussed in the previous chapters.

Scientology, expanding its address beyond the first Four Dynamics, takes Man by degrees far beyond the limits of ordinary Human existence, into Suprahuman stature; with increasing activity and interest in all forms of life, the entire Universe, the whole range of Art and Culture, and beyond to a personal comprehension of the Infinite.

To summarize, the Scientology Cross represents the juncture, in every Man's life, of Matter and Spirit; it shows the line of development, by means of religious practice, which elevates the Spirit until it rises superior to Matter and the body, and reaches full flower; symbolizes the goal of gaining mastery over Time and Space, expanding infinitely, to the greatest imaginable extents of Love, Beauty, Wisdom and Power.

to use it, even though there is no medical or scientific basis for its use in the cure of disease. The Church quite agrees and has never represented to anyone that the meter healed anything, and it doesn't. It is just a guide and aide for the Minister and he finds it a very useful, though not indispensible one, in the spiritual counseling of parishioners.

An example of spiritual phenomena indicated by the meter is the *"floating needle."* It is believed that when the Thetan has achieved through Auditing an enlightened state of inner tranquility he is no longer burdened by the weight of his Facsimiles or "layers of ignorance," and the E-Meter will indicate this new freedom achieved by the Spirit by a soft, feathery, "floating" action of the meter needle. Thus it mirrors the spiritual state of the confessing Thetan and signals release from his hidden tensional wounds and encumbrances.

> In his exercise the Yogin sees the form of the sun or moon, or something looking like lotus, or the underworld, or various forms, such as sky, fire and the like. All these appearances lead him in the way of the philosophers; they throw him down into the State of Stravakahood, into the realm of the Pratyekabuddhas. When all these are put aside and there is a state of imagelessness, then a condition in conformity with Suchness presents itself, and the Buddhas will come together from all their countries and with their shining hands will touch the head of this benefactor.
>
> *Lankavatara Sutra*

> Scientology is the science of how to know answers. It is an organized system of axioms, and processes which resolve the problems of existence. A Scientologist is a specialist in spiritual and human affairs. Scientology is organized from the viewpoint of the spirit and contains a precise and usable definition of the spirit. It charts and studies and is capable of changing the behavior of spirit.
>
> This science is formed in the tradition of 10,000 years of religious philosophy and considers itself a culmination of the search which began with the Veda, T'ao, Buddhism, Christianity and other religions. Scientology is a gnostic faith in that it knows. This is its distinguishing characteristic from most of its predecessors. Scientology can demonstrate that it can obtain the goals set for man by Christ, which are wisdom, good health, and immortality.
>
> *L. Ron Hubbard 1952*

That Scientology claims its tenets regarding the improvement of Man's state on earth can be tested and scientifically proven does not make Scientology a "science" in the limited sense of, say, chemistry or physics. In its references to the physical sciences, Scientology adopts the Christian attitude that an act of faith is a precondition of *all* systematic knowing: *Credo ut Intelligam.* Science and technology could not exist unless we had faith in the reliability of the universe. The tenets of any religion may be grounded in the truth of personal revelation, which may also partake of the character of Proof normally limited to the exact sciences: Saint Thomas Aquinas in *Summa Theologica* sets out the belief that Christian theology is such a science. He states:

> Christian theology should be pronounced to be a science . . . And let us repeat that the premises of any science, no matter what, are evident in themselves or can be resolved back onto what a higher science recognizes.

Early in the development of the Church, Auditing procedure relied upon the minister's physical observation of the confessant's manner or verbal communication as the primary factor in assessing the achievement of spiritual relief in the session.

It had been observed that Ministers could not at times readily discern the changing states of the parishioner being counseled. This was sometimes so gross a failure of observation that students in training would tend to persuade another to go on and on with a spiritual exercise long after it had achieved its expected realization. Untutored observation of other persons' reactions is typically quite poor, so much so that the "happiness" or "sadness" of someone can go completely unnoticed.

There have been numerous attempts to use electronic technology to measure the emotional state or relief of a person. The first of these appeared over a century ago, a simple circuit apparatus called "The Wheatstone Bridge". Various alterations of this circuit have been made in different periods. It is quite common and has been used in universities for decades to detect emotional changes by means of sweating hands or shifts in the electrical fields of the body. The oscilloscope, a common laboratory instrument, has also been adapted for this purpose.

One difficulty encountered in secular experiments with all these instruments was that the body movement of the subject often registered far more strongly than his emotional response, thus making the readings on the meter, or patterns on an oscilloscope, particularly unreliable and difficult to "interpret".

A meter was designed in late 1957 which was based on transistors that monitored a tiny 7½ volt current. This meter had the virtue that (when the Minister was trained to recognize and exclude from consideration mere body movements) it actually recorded and showed on a dial, much amplified, the previously obscured "theta" or spiritual responses (or lack of them) to exercises being undertaken.

The meter does not *do* anything. It, in itself, does not heal or help anyone and there is no medical or scientific reason to justify any such assertion (which, of course, the Church has never made) but acts simply as a relay point in the physical universe for the spiritual communion between Minister and Preclear. It is not to be confused with a diathermy machine (it uses only 7½ volts and almost no amperage), brain damaging ECT used in psychiatric "shock treatment", or other apparatus utilizing any active agency of interaction with the body or mind.

It is an inert instrument, although sensitive enough, when one is trained thoroughly to use it, to detect the effect of a spiritual exercise on thought and related emotional response on the part of the parishioner so that the Minister has a guide . . . a sort of "barometer of spiritual state" . . . and does not pursue lines of pastoral inquiry which are of no interest *or* continue on past the point where the parishioner actually feels released. There are many and diverse explanations as to why it works. The Food and Drug Administration of the United States Government has fully agreed that it is not harmful, that it is quite legal for Ministers

A parishioner verifies her spiritual realization with the aid of a pastoral counselor.

The process of Auditing goes on in stages, much like climbing a flight of stairs. Each stage is called a Grade of *release.* A RELEASE is one who has achieved, through Auditing, an increased ability to change his ideas and the conditions of his life toward greater Self-determinism and ability. The degree of this ability determines how advanced a Grade of Release has been attained. When no part of the mind remains which is not under the individual's own control and direction, the State of CLEAR has been achieved—a state of supra-human awareness and ability, but only a rung in the ladder of self-regulated spiritual evolution and growth envisioned for Mankind through the Churches ministry.

The individual who is *clear* of unwanted spiritual travail is free from the thralldom of the physical universe. The Clear, like the Bodhisattva, continues to live in the world and to help his fellows to a similar salvation, which Scientologists believe can be accomplished and which is the basis of their social Ethos.

> When enlightenment is perfected, a Bodhisattva is free from the bondage of things, but does not seek to be delivered from things. Samsara (the world of becoming) is not hated by him, nor is Nirvana too much loved. When perfect enlightenment shines, it is neither bondage nor deliverance.
>
> *Prunabuddha-Sutra*

Nothing is added to the Thetan in auditing. It is observed that he has already been added to, so to speak, by the unwitting collection of encumbering mental image pictures (facsimiles) and has thereby been reduced in awareness and ability. The enlightened being who has, through auditing, dissipated the "layers of ignorance" (Buddhism), knows that *he is not* the composite of these facsimile-layers (Reactive Mind) and is free of their bondage. Such a one has achieved Avatar (Hindu) or Clear (Scientology) or Arhat (Buddhist) or Saint (Christian). The Auditing Session takes on the same significance in the life of a Scientologist as does Holy Communion or the confessional in the life of the Christian, or Zen meditation in that of the Buddhist.

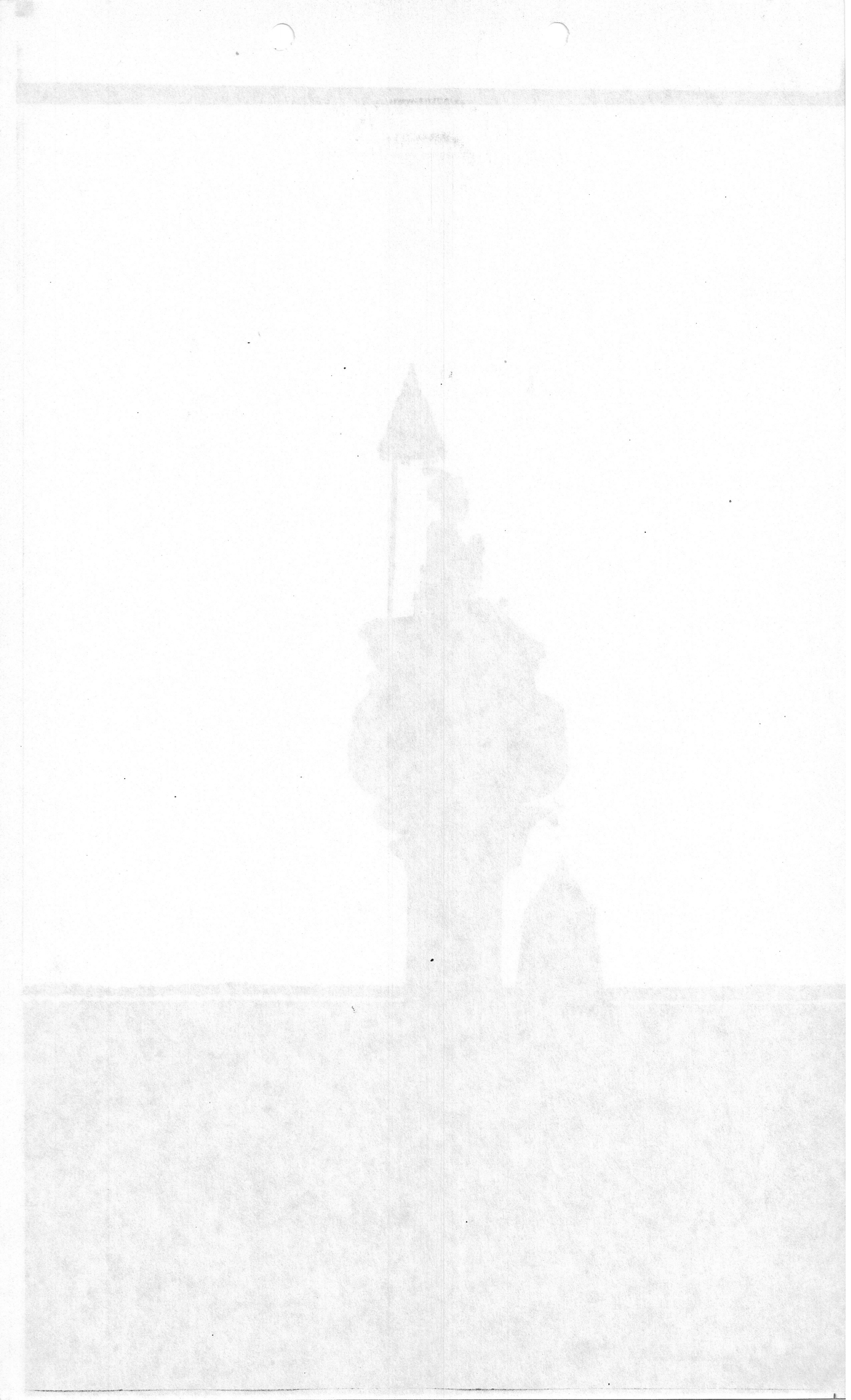
> This emptying of the memory, though the advantages of it are not so great as those of the state of union, yet merely because it delivers souls from much sorrow, grief and sadness, besides imperfections and sins, is in reality a great good.
>
> *St. John of the Cross*
>
> Personal religious experience is the highest and truest form of psychotherapy.
>
> *William S. Sadler, M.D.*

The realizations of the Thetan in Auditing are expressed in terms of gradients or gradual steps toward full self-realization and full understanding. The Thetan who has achieved full recovery of his native abilities, who is exterior from physicality and can operate and perceive without reliance on his body and who is no longer trapped in the material world, has achieved the high level known in Scientology as "Operating Thetan." The goal of Scientology is to produce such levels of action and ability. Clear is a stepping stone or spiritual gradient on the way to full Operating Thetan.

A great deal of informal counseling without expectation of fee is done by Scientology Ministers in the community wherever their help is needed. Religions today seem to have withdrawn somewhat from their obligation to provide moral leadership to the general public; the Scientologist retains that missionary spirit and, indeed, Scientology has been accurately described as the fastest growing religion on the planet. This is due largely to the effectiveness of its Ministers who, in the course of their religious training, gain the confidence necessary to confront the growing social problems of drugs, delinquency, crime, violence and divorce.

However, in contrast to certain co-religionist groups who pride themselves as activists and opponents of established order, Scientologists have achieved, working within the existing system, a growing record of assisting both public and private agencies to better the society and in some areas are rightly considered to be authorities on dealing with addiction and other anti-social conditions.

The Scientology Minister is carrying out the almost forgotten religious mission of further civilizing Mankind. His counseling, therefore, is not limited to the individual but extends to the group and occurs not only in the Church counseling room but wherever he goes in the society.



iv. The "analytical mind" is that part of the mind which contains facsimiles which are not painful in nature. The "reactive mind" is that part of the mind which contains facsimiles which are painful in nature.

v. The mental image picture, or facsimile, is created by the spirit or Thetan.

vi. The word "engram" is thereby distinguished from the merely biological usage.

vii. These spiritually caused mental images or engrams of the past can, when reactivated, reimpose their tensions in the present, with consequent physiological stress. The tension imposed, however, is ultimately derived from the spirit.

viii. By pastoral counseling techniques, the basic engram-impediments are removed from the spirit. The earliest of these engrams were recorded by the spirit at the very inception of its material existence, some trillions of years in the past.

ix. However, even such early engrams may still influence the spirit and are the most important area of address in relieving the spirit's burdens, with consequent and incidental effects upon its material habitat, the body.

x. Thusly, the mind is considered to be merely an instrumentality of the spirit and what psychosomatic effects the mind, via engrams, may have upon the body are in fact considered to be derived from and energized by the spirit.

●

SPACE AGE ANALOGUE: Consider a physical telephone switchboard as the brain. The flashing lights showing on the switchboard would be the mental images of the mind, and the operator who *creates* and gives significance to these flashing lights and manipulates them is the Soul or Thetan. If the operator were not in control of the input-output of those signal lights, the result would be confusion and unhappiness, and finally despair and perhaps even tension-based psychosomatic reaction.

Similarly, in a drugged state—under anesthesia during an operation, or unconscious in injury or illness—the human Reactive Mind remains in full operation, only the effects are dramatically complicated by the existence, at the *human* level, of *language.*

The Thetan in such circumstances may not be "aware" of what was taking place, but as he will often discover dramatically later in Pastoral Counseling, everything which happened to him in the original Engram was fully and completely recorded. There is pain, associated with the words and phrases which were recorded simultaneously. This information was unappraised by his Analytical or conscious mind, neither evaluated nor reasoned, and later, during slight tiredness or depression will become RE-STIMULATED by *similar circumstances* observed by the then-conscious individual. When any such recording (Engram) becomes reactivated, it has immense power. The Reactive Mind shuts down the conscious mind to a greater or lesser degree, takes over the motor controls of the body, and causes an involuntary re-enactment in accordance with the *meanings* of the original word content of the engram, putting this data into operation in an effort to "save" the organism.

The only sign that the Thetan has that this is happening is the occasional realization that he or she is not acting rationally, and "Can't understand why I do that." Not only is irrational behavior the result of such replaying of painful memories, but emotional and physiological reactions in the *past* incident unconsciously re-experienced can produce *present* psychosomatic tensions and reactions in the person.

> A big textbook of medicine, such as medical students use, contains the account of roughly 1,000 different diseases that this human clay of ours is subject to. One of these diseases, emotionally induced illness, is as common as all the other 999 put together! A few years ago the Ochsner Clinic in New Orleans published a paper which stated that 74 percent of 500 gastro-intestinal diseases were found to be suffering from E.I.I. (Emotionally Induced Illness). And in 1951, a paper from the Yale University Out-Patient Medical Department indicated that 76 percent of patients coming to that Clinic were suffering from E.I.I.!
>
> *John S. Schindler, M.D.*

Suppose as an example of an engram and its effects on the Spirit, Mr. A has a tonsillectomy under anesthetic. During the operation, the surgeon, who wears glasses, comments angrily to a clumsy nurse, "You don't know what you are doing." Mr. A recovers. A few months later, Mr. A, a bit tired during a hard day at the office, has an argument with his employer (who happens to also wear glasses), and who says "You don't know what you are doing." Mr. A suddenly feels dizzy, stupid, and gets a pain in his throat. There is installed a kind of conditioned *semantic* response which affects the Thetan.

Another example: In an automobile accident, Miss B is rendered unconscious when her car overturns. Her companion in the car screams immediately after the crash, "I'm trapped! I'm trapped! I'll die if I don't get out of here." An ambulance

moments containing pain and unconsciousness), the Thetan *continues to record* facsimiles of his sensations and perceptions in literal detail, but unknowingly files them in a separate, survival priority, "memory bin," called the REACTIVE MIND.

This primitive survival mechanism, like a vestigial animal mind, "thinks" only in identities; one painful datum is equated with others to form reaction patterns that are automatically superimposed over reason during moments of stress, on a purely STIMULUS-RESPONSE basis.

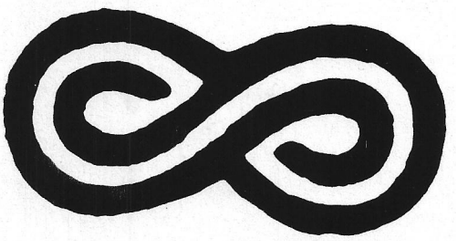
It can readily be seen however, that what is *agreed upon* between beings is experienced with the greatest certainty. Reality is, then, most essentially Agreement.

The third corner of the triangle is Communication. Communication is defined as the interchange of ideas between two or more beings.

It is observed that in living situations, these three elements are interdependent; that, as one raises his level of affinity, the degree of reality he experiences and his ability to communicate will also rise. If one increases his Reality, the quality of his Affinity and Communication will also increase. The keynote of the triangle is, however, Communication, since it is Communication that acts as a fundamental, universal "solvent" for dissipating the causes of entrapment and increasing Understanding.

As a Being descends the scale of Affinity from the spiritual coexistence of Theta at its utmost point of source, into Materiality, the manifestations of his communication become heavier and more dense, and his experience of reality deteriorates. Thusly, Scientology contends, as the *Individual* becomes unhappy, spiritually encumbered and entrapped, *families* dissolve, *groups* oppose one another, and *mankind* resorts finally to conflict or war to "settle" disputes.

It is this cumulative reduction of Understanding, this "stored-up death" of the past, which is basic to the Thetan's difficulties. If a being were able to communicate fully with his own past, examining his aspirations and actions freed of the dross of painful experience; if he could thereby attain through resulting Self-Knowledge the certainty of his own spiritual identity; then he would have achieved Understanding of Self (the first Dynamic of the Eight Dynamics of Scientology). Proceeding on, he could then achieve that same degree of Understanding, embracing outward from Mankind each of the remaining Dynamics . . . life forms, the physical universe, the theta or spiritual universe, and the Supreme Being. This expansion would render him free to act, and to be a knowing Cause on the Physical plane. He would be truly able, wise, and totally Free.



The PERSON in Scientology is (and discovers himself to be) a Thetan (spiritual being) of infinite creative potential who acts in, but is not part of, the physical universe. As a source of Life Energy, the person or Being controls energy but is not energy, determines wavelength, but has itself no wavelength. It uses matter and mass but is not located "in" space. It observes and records time, but it is not actually subject to the deteriorization of its beingness through time.

A physical organism or BODY is a portion of the physical universe which is animated, organized, and controlled by the Life Force knowingly or unknowingly generated by the spiritual being (Thetan) who inhabits it.

The entirety of the scriptural writing of Scientology has as its basis The Axioms, which with The Factors form the roots from which spring all the literature of the Church. The entire literature and philosophy of the Church can be reduced to, and is an extension of, The Axioms.

The first axiom is basic to all other and defines the Thetan:

AXIOM 1: LIFE IS BASICALLY A STATIC. Definition: A Life Static has no mass, no motion, no wavelength, no location in space or in time. It has the ability to postulate and to perceive.

AXIOM 2: THE STATIC IS CAPABLE OF CONSIDERATIONS, POSTULATES, AND OPINIONS.

AXIOM 3: SPACE, ENERGY, OBJECTS, FORM, AND TIME ARE THE RESULT OF CONSIDERATIONS MADE AND/OR AGREED UPON OR NOT BY THE STATIC, AND ARE PERCEIVED SOLELY BECAUSE THE STATIC CONSIDERS THAT IT CAN PERCEIVE THEM.

AXIOM 4: SPACE IS A VIEWPOINT OF DIMENSION.

AXIOM 5: ENERGY CONSISTS OF POSTULATED PARTICLES IN SPACE.

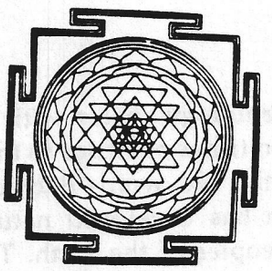
AXIOM 6: OBJECTS CONSIST OF GROUPED PARTICLES.

AXIOM 7: TIME IS BASICALLY A POSTULATE THAT SPACE AND PARTICLES WILL PERSIST.

AXIOM 8: THE APPARENCY OF TIME IS THE CHANGE OF POSITION OF PARTICLES IN SPACE.

AXIOM 9: CHANGE IS THE PRIMARY MANIFESTATION OF TIME.

AXIOM 10: THE HIGHEST PURPOSE IN THE UNIVERSE IS THE CREATION OF AN EFFECT.



As an unintelligent man seeks for the abode of music in the body of the lute, so does he look for a soul only within the skandhas (the material and psychic aggregates, of which the individual mind-body is composed).

The Pali Scriptures

He is like a lake without mud; no new births are in store for him . . . Some people are born again; . . . those who are free from all worldly desires attain Nirvana. Those who again and again go to the world with birth and death to existence in this way or in that way—that is the state of ignorance . . . The wise do not go to rebirth.

Dvayatanupassanasutta 6:10

The universal religious hopes of man, immortality, personal salvation in one lifetime—freedom from the cycle of birth and death, freedom from dependence by the spirit on the body and the physical universe (known in Scientology as Exteriorization), all are cornerstones of the Theology of Scientology which finds its cultural roots in the Vedas, the Tao, the Dharma, and *most* directly the discourses of Gautama Buddha. Its evolution then searches out and incorporates as refinements the latter Buddhist development of Zen, certain truths of Christianity, the life affirming philosophies of the early Greeks, and distills positively the more modern speculations of such Western philosophers as Schopenhauer, Spinoza, Hume and Locke, Spencer and Dewey. It attempts, finally, to unite the physical sciences and the Humanities under the Higher common principle of transcendent spiritual wisdom.

Holy teaching can borrow from other sciences, not from any need to beg from them, but for the greater clarification of the things it conveys.

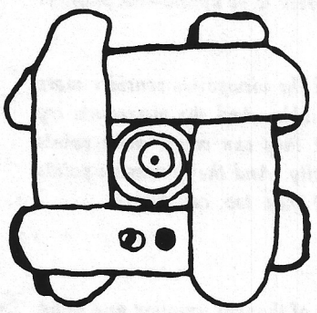
St. Thomas Aquinas, Summa Theologica

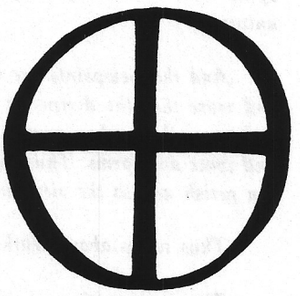
Scientology is, then, the organization of pertinencies which have been held by all Man, but most particularly the two-thirds of the earth's population adherent to the Eastern religious view that all men are actually spiritual Beings pulled into the Thralldom of the material world, from which emergence, through wisdom and transcendence, is a living opportunity and realizable Truth.

When the triple world is surveyed by the Bodhisattva, he perceives that its existence is due to memory that has been accumulated since the beginningless past, but wrongly interpreted.

Lankavatara Sutra

III COMPARATIVE RELIGION





Religious formulations similar to doctrines expressed in Scientology are even to be found in the thought systems of certain less civilized and so-called "primitive" peoples of the world. Among the Maoris of Polynesia a person is regarded as composed of several elements—a divine and immanent eternal principle, known as the *toiora* (a concept not dissimilar to the "Thetan," or soul as defined in Scientology); an ego, or ghost shadow, which disappears at death (similar to the Mind); and a body. The African Bantu holds an almost identical view of the multiple elements which compose an individual. The Oglala Indians of North America, conceive a divine element in Man and call it the Sican, and from this is differentiated the Nagi, or "mind." In Chinese theology it is the Tao, or divine principle, which is parallel to the non-material "Theta" of Scientology in its manifestation on the physical plane.

THE FACTORS

(Summation of the considerations and examinations of the human spirit and the material universe completed between A.D. 1923 and 1953)

Before the beginning was a Cause and the entire purpose of the Cause was the creation of effect.

In the beginning and forever is the decision and the decision is TO BE.

The first action of beingness is to assume a viewpoint.

The second action of beingness is to extend from the viewpoint, points to view, which are dimension points.

Thus there is space created, for the definition of space is: viewpoint of dimension. And the purpose of a dimension point is space and a point of view.

The action of a dimension point is reaching and withdrawing.

And from the viewpoint to the dimension points there are connection and interchange. Thus new dimension points are made. Thus there is communication.

And thus there is light.

And thus there is energy.

And thus there is life.

But there are other viewpoints and these viewpoints outthrust points to view. And there comes about an interchange amongst viewpoints; but the interchange is never otherwise than in terms of exchanging dimension points.

The dimension point can be moved by the viewpoint, for the viewpoint in addition to creative ability and consideration, possesses volition and potential independence of action; and the viewpoint, viewing dimension points, can change in relation to its own or other dimension points or viewpoints. Thus comes about all the fundamentals there are to motion.

The dimension points are each and every one, whether large or small, solid. And they are solid solely because the viewpoints say they are solid.

Many dimension points combine into larger gases, fluids or solids. Thus there is matter. But the most valued point is admiration, and admiration is so strong its absence alone permits persistence.

The dimension point can be different from other dimension points and thus can possess an individual quality. And many dimension points can possess a similar quality unto themselves. Thus comes about the quality of classes of matter.

The viewpoint can combine dimension points into forms and the forms can be simple or complex and can be at different distances from the viewpoints and so there can be combinations of form. And the forms are capable of motion and the viewpoints are capable of motion and so there can be motion of forms.

5. The word "Democratic" also describes Buddhism. Buddha attacked the caste system—and its assumption that aptitude was solely hereditary. Buddha himself broke caste—he was born a ruler/warrior, yet opened his order to all regardless of their social background.

My doctrine (said the Enlightened One)
Makes no distinction
Between high and low
Or between rich and poor.
It is like the sky.
It has room for all
And like the rain
It washes all alike.

6. Buddhism stressed individual action. Buddha insisted that the order he founded was important for spiritual advance, and that each should make his or her way towards enlightenment or spiritual revelation through the confrontation of his own problems and "causes of suffering."

There are many parallels between Buddhism and Scientology. Scientology too, starts with the Individual, helps him to confront his problems, gives him the tools with which to handle them, and enables him to become aware of all facets of life, of spiritual understanding, and of his own relationship with his Maker. Attendant on the rapid rise of Buddhism in the Sixth Century B.C., there occurred a resurgence of the ancient Hindu belief in reincarnation and Karma, throughout the East.

The religious aspect of the historical period in which Buddha made his appearance was one of corruption and defeatism, coupled with superstition and worn out rituals.

Countering this empty and sterile background, Buddha credited the mind with more influence over life than had ever been done previously. "All we are is the result of what we have thought," begins the Dhammapada, the most respected of all Buddhist texts.

Ignorance is to Buddhism a greater offense than sin, and sin itself is due to a more fundamental ignorance. The Buddha counseled continuous alertness and self-examination—vital to the basic point he was making, that the greatness of Man is in proportion to his self-knowledge.

Every great religious teacher has devised methods, exercises, or means of meditation or prayer to enable people to detach themselves from the physical realm and become aware of the spiritual. Some tried celibacy, so that the sexual needs of the body could be suppressed and overcome. Some sat in trance-like states away from the world and its distractions. Some tried the extreme of negation through the inflicting of pain, by denying the body food, or by drugging the senses —all in an effort to shake off the physical chains which interfere with spiritual contemplation.

Reincarnation is this process of moving through a sequence of bodies as an individual soul: also called by the ancients "transmigration." Passing through lower life forms, the soul grows in stature—quite automatically, like a young plant—until attainment of a human body is reached. As the soul develops, the body needed grows more and more complex, so that the mind, body and soul can operate in fullest unity.

The concept of Man as a four-part person enters here. There is, obviously, a body. There is also the mind, one part of which is conscious experience of which one is aware, and the other part is sub-conscious, consisting of his past experiences. Though hidden from normal awareness, this sub-conscious tends to shape one's life.

The fourth part is the Being Itself: the infinite, the eternal, immortal Being.

> I am smaller than the minutest atom, likewise greater than the greatest. I am the whole, the diversified multi-coloured-lovely-strange-universe. I am the Ancient One. I am Man, the Lord. I am the Being-of-Gold. I am the very state of divine beatitude.
>
> *Bhagavad-Gita*

This concept of the four parts of Man is one that we in Scientology fully endorse and further explicate. We would also agree in principle with the moral law of cause and effect (Karma) as detailed by the Hindu. In the West, Science has held that every physical event has its cause, and that every cause will have its determinate effect. The Hindus extend this to include the moral and spiritual life of man also. Indian faith sees the law of cause and effect as absolutely binding—with no exceptions. How a man is now, say the Indian philosophers, is an exact product of what he has wanted, done, and believed in the past. And further, his current thoughts and aspirations condition his future state. Each act he causes upon the world has an equal and opposite reaction on himself. Each thought is a chip off the block in the sculpturing of his destiny. The pilgrimage of the soul through innumerable human lifetimes is guided by its decision as to what it wants at each stage of its journey.

As does Scientology, the Hindus value other religious thought, and do not necessarily seek to persuade a man of one religion to change to another. Rather, they feel that instead of guiding souls in a particular mold suitable to themselves, they try to seek out and validate the way that God is *already* guiding them. In other words, there are different paths to God for different people, and Hinduism is unique for the amount of identifying and tracing out of alternative paths that its seers and saints have traveled; almost as if the Hindus had prescribed the simplicity of Quakerism as needful for some, or Roman Catholicism, with all the rich imagery of its ceremony and vestments, for others.

KATHA UPANISHAD

3. Know thou the self (Atman) as riding in a chariot,
The Body as the Chariot.
Know thou the Intellect, (Buddhi) as the chariot driver,
And the mind as the reins.

10. Higher than the senses are the objects of sense.
Higher than the objects of sense is the mind.
Higher than the mind is the intellect (Buddhi).
Higher than the intellect is the Great Self (Atman).

11. Higher than the Great is the unmanifest (Avyakta).
Higher than the Unmanifest is the person.
Higher than the person there is nothing at all.
That is the Goal that is the Highest course.

Although the date of origin of these religious teachings is remote in antiquity, the Spirit, the Mind and the Body are clearly differentiated, and the concept of a Creator or Supreme Being is vividly expressed.

India's ancient people sought religious truth, not simply to increase their understanding of the external world, but as a chart to guide them to a higher and transcendent state of being. The religious person was one who was seeking to transform his nature, remake it into a superhuman pattern through which the infinite could shine with fewer obstructions . . .

The Hindu viewpoint, in reference to other religions, is that many paths lead to God:

> As one and the same material, water, is called by different names by different peoples, one calling it water, another eau, a third aqua, and another pani, so one Everlasting-Intelligent-Bliss is invoked by some as God, by some as Allah, by some as Jehova, and by others as Brahman. As one can ascend to the top of a house by means of a ladder or a bamboo or a staircase or a rope, so diverse are the ways and means to approach God, and every religion in the world shows one of these ways.
>
> God has many different religions to suit different aspirants, times, and countries.
>
> All doctrines are only so many paths; but a path is by no means God himself.
>
> Indeed, one can reach God if one follows any of the paths with wholehearted devotion. One may eat a cake with icing either straight or sideways. It will taste sweet either way.
>
> *Rama Krishna*

There obviously comes a point in the lives of all men of whatever epoch or age when the pleasures of the physical universe lose their appeal: a time when people wish that "life had more to offer."

Whether there is indeed more, is an age old question that divides men more sharply than almost anything else, but the Indian answer is unequivocal—life holds other, higher, possibilities. Pleasure, duty, worldly success and power are not Man's ultimate goals . . .

some of them bizarre to the point of the ludicrous, ever leveled against the Church has been refuted or discounted successfully by the lasting test of Fact.

It is perhaps symptomatic of a maladjusted, expanding society that nearly all of its institutions suffer their share of difficulties, ill will and falsifications. Scientology is no exception, but at this writing has survived over two decades, has expanded greatly, has performed its stated aim and function of helping the culture in which it exists, and has developed an enviable record of factual success in so doing.

According to sociological surveys in the early 1970's, orthodox religions are decreasing in attendance and strength. Only a small portion of the seminarians who began training for their ministries remain to graduate and wear the cloth and the rate of graduate loss is increasing. Some sociologists believe that what they call the "marginal religions" by which they mean new or different, will gain strength over the world in the coming years. It is certain that the harsh demands of a modern society require a highly intense personal approach to ameliorate their undoubted violence and stress.

Scientology is designed to function in such a world and to increase the spiritual, cultural and moral values of man at a time when the statistics of lawlessness and unrest across the globe have never been higher.

Men are looking for new answers in the Age of Space, and are finding them in the religion of Scientology.

THE BOARD OF DIRECTORS OF
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Spiritual researches early revealed that the most exact pastoral practices and disciplines had to be observed and painstakingly executed before an individual spiritual reawakening could occur and that a *group* system and organization was vital to the continued success and propagation of the faith. Thus the evolving religion of Scientology exemplified *both* root derivations for the word religion, *religare* and *religere,* in the course of its development over two decades.

A study of the following standard definitions and accepted descriptions of religious organizations, comparing them with the existing structure of Scientology as it exists today over the world, one is led to the definite conclusion that the Church of Scientology can fit in no other classification than A. THE CHURCH and 1. Ecclesia, as defined below:

> "There are three types of religious organizations with highly contrasting characteristics.
>
> A. THE CHURCH. This is a religious group with a considerable degree of institutionalization, regular and routinized function, and expansion based on family membership. Within the church are various divisions including the following:
>
> 1. Ecclesia. This is a church organization committed to integration with other social organizations and to universal membership. Affiliation with some official structure is sought.
>
> 2. Denomination has a more limited scope with regard to expansion. The denomination is concerned more with separation of church and state, and is the characteristic unit of which a religiously pluralistic society is composed.
>
> B. THE SECT. Sects arise either as a dissident group's belief that their present religion is diverging from the "prescribed" and traditional directions or from a belief that some exclusive enlightenment has directed them to form a new religious group. Sects do not widely concern themselves with conversion of people from other religious groups and when this occurs it usually signals a relaxation of doctrine. The most prevalent reason for the formation of a sect is unhappiness over church policy or doctrine, resulting in a sect-producing split or schism.
>
> C. THE CULT. This type of religious grouping does not rely on institutionalized policies, but is more individualistic and personal. It is frequently a leader and not a dogma that is adhered to, and his demise or removal often signals the destruction of the cult. Membership to the cult is accomplished by adherence to its tenets." (Modern College Sociology, Stephen A. Stoneburn, College notes, and text Inc. p. 71).
>
> "For one thing, many of the religions we know today had their origin in a 'private and personal' religious experience. Mohammed did not take over an on-going, established religion; the history of Islam records the names of his first three converts. John Wesley is given credit as the founder of Methodism. Mrs. Mary Baker Eddy was the founder of the Christian Science Church. Menno Simons organized a division of Anabaptists that in due course became the sect known as the Mennonites. Jacob Ammon broke away from the Mennonites and founded the sect known as the Amish. Before there is a history of a church, there is a biography of a man." *(Religious Liberty and Conscience,* Milton R. Knovitz, Viking Press, 1968, p. 84).

The real state of affairs of the Church of Scientology would reveal a great deal of public benefit, as well as growing cooperation with the state in matters of community service.

vii. "In the past, religious beliefs have almost always involved the supernatural. Divine beings are not of this world but outside it or above it and not subject to the ordinary limitations of man and beasts. In theory, however, religion can exist without a belief in supernatural beings. A set of great truths or principles may be given a sacred status around which a system of auxiliary beliefs and practices is organized." *(Sociology, A Text With Adapted Readings,* Lenard Broom, University of Texas, Philip Selznick, University of California Berkeley, Harper and Row Publishers, 1968, p. 305).

viii. "Following Durkheim, 'a religion' may be defined as a *unified system of beliefs and practices relative to sacred things, uniting into a single moral community all those who adhere to those beliefs and practices.* Any given religion is made up of a *combination* of the components mentioned above—ritual, feelings, belief, and organization. Some religions may be strong on organization but make few demands on feeling; others may emphasize ritual but not belief. In comparing religions one must specify what components, or combinations of them, are being considered." (ibid.).

ix. "Practices and organizations considered religious vary so much that it is difficult to find a really adequate definition. Frequently the suggestion is made that religion concerns man's effort to relate himself to supernatural forces. Such a definition, however, eliminates the humanists who try to organize a set of moral ideals without reference to a deity, as well as Buddhists, who certainly do not believe in God in the way in which the nature of God is understood in many religions. Perhaps, as a more inclusive definition, we might suggest that *religious institutions are the organized patterns of belief and behavior specifically devoted to a relationship between people and what they believe to be the ultimate reality. (Sociology,* Third Edition, Paul B. Horton, Chester L. Hunt, Professor of Sociology Western Michigan University, McGraw-Hill Book Company, 1972, p. 185).

x. Religion is "a belief in Spiritual Beings." *(Primitive Culture,* Edward B. Taylor, Brentanos, Inc.

xi. "Religion, a formalized system of beliefs and practices, serves several basic functions in human existence. It (A) Minimizes anxiety and fear, (B) Justifies human existence, stating the nature and role of man in terms of a greater supernatural design. (C) Creates a sense of group belonging and solidarity, because it is a cultural possession. (D) Explains unknown and irregular physical occurrences. (E) Supports and is supported by other social institutions. (F) Celebrates human achievement." *(Modern College Sociology,* Stephen A. Stoneburn, College Notes and Texts, Inc., 1967, pp. 68-9).

When the word *Scientology* was first introduced as a neologism in 1952, the intended meaning of its combined root construction was taken from the Latin word SCIO and the Greek word LOGOS.

The prefix SCIO was intended to convey the concept of "knowing in the *fullest* sense of the word, thus embracing the idea of the Ultimate.

The suffix LOGOS was chosen to impart the meaning "doctrine."

Thus the original definition of *Scientology* was intended by the Founder to be *the doctrine of Knowing the Ultimate.*

In some dictionaries it has been defined as "the study of knowledge" and also "the study of knowing in the fullest sense of the word," the former being far too brief and the latter, while not being the original exact meaning, is commonly accepted and used.

Chapter Seven ETHICAL CODES AND DISCIPLINE
I Canons and Codes
II The Confessional

Chapter Eight JUDICIAL RECOGNITION OF SCIENTOLOGY AS A RELIGION
I Religion and the Constitution
II Religion and the Courts

Chapter Nine THE CHURCH: A FORCE IN THE COMMUNITY
I Social Counseling
II Social Reform Programs
III Institutional Psychiatric Reform
IV Task Force on Mental Retardation
V Tax Reform
VI Church of Scientology Committee on Public Health and Safety
VII Drug Abuse Rehabilitation

Appendices

IMPORTANT NOTE

This reference work contains, as well as a vocabulary normal to the description of a religious subject, a special vocabulary which is unique to the doctrines and tenets of the Church of Scientology.

It has been amply demonstrated in educational research that the assimilation of any subject requires a full understanding of its vocabulary. It can be stated with some certainty that the primary reason a subject seems confusing or disturbing is that a word or concept in the treatment has been passed by without full comprehension.

Therefore, as a practical matter, to facilitate full comprehension of the subject, it is recommended that one does not pass such a word or concept without reference to a dictionary definition or an explanatory reference in the text.

15TH CENTURY GERMAN WOODCUT DEPICTING PHILOSOPHER'S CONCEPT OF THE UNIVERSE

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